



# RANNA

## GADĀYUDDHAM – THE DUEL OF THE MACES

Edited by  
Akkamahadevi

Translated by R.V.S. Sundaram and Ammel Sharon



RANNA  
Gadāyuddham

The *Gadāyuddham* (The Duel of the Maces) is a *kāvya* composed in classical Kannada literary style at the turn of the eleventh century CE. It is written in *campū*, a genre that developed in the tenth century as a mixture of poetry and prose. Ranna's poem is remarkably dramatic in nature and is a meditation on the cost of war. Crisp dialogue, body gestures and imagery fill the poem. It is as if the poet were giving us directions for a play.

Ranna employs 'flashbacks', a technique called *simhāvalōkana*, that is, a lion turning casually to glance behind him. Ranna builds up to the duel through characters recalling episodes of injury or through lamentation. The duel occupies only a short space in the eighth canto, but Ranna takes this time to fill in past episodes and reflect on the impact of war. This thousand-year-old poem will interest scholars as well as lay readers.

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*General Editor*

PURUSHOTHAMA BILIMALE

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# Gadāyuddham

*The Duel of the Maces*

*Translated by*

R.V.S. SUNDARAM  
AMMEL SHARON

*Edited by*

AKKAMAHADEVI



KANNADA LANGUAGE CHAIR  
Jawaharlal Nehru University  
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## A Note from the Kannada Language Chair

Instituted in November 2015 by the Department of Kannada and Culture, Government of Karnataka, Kannada Language Chair of the Jawaharlal Nehru University, New Delhi is dedicated to promote excellence in teaching, researching and publishing on language, literature and culture of Karnataka in all its multilingual and plural manifestations. The Chair encourages comparative studies across a wide range of domains and also aims at disseminating knowledge of Kannada language, literature and culture both at national and international levels.

The Chair has taken up translation projects with the objective of rendering into English a whole gamut of classical and non-classical Kannada texts of seminal nature. This process has been initiated with the translation of three major texts of tenth century – *Kavirājamārgam* of Srīvijaya, *Vaddārādhane* of Sivakōtyācārya and *Gadāyuddham* of Ranna.

The current book *Gadāyuddham* is a celebrated classical Kannada text written by most powerful poet Ranna of tenth century. He is known as one of the ‘three gems’ (*ratnatraya*) and also given the title ‘the emperor of poets’ (kavi cakravarti). Ranna retold *Mahābhārata* on the model of Ādi Kavi Pampa’s *Vikramārjuna Vijayam*.

Most of the critiques treat *Gadāyuddham* as a static text, solidified in time and space. However, this popular text is not just a ‘text’, but expanded itself over the centuries to become a family of literary and performance traditions in Karnataka, yielding to the social imaginaries and the historical aspirations of artists, sculptors, musicians, and many others. Such multiple narratives should have been a part of understanding *Gadāyuddham* text.

There are hundreds of sculptural representations of Bhīma and Duryōdhana fighting each other on the banks of Dvaipāyana lake, carved on the walls and pillars of temples in Karnataka. The fifteenth century poet, Kumāravyāsa once again recreated *Gadāyuddham* in Bhāmini Saṭpadi which helped the text to reach out vast audience through singing and also helped the performers of *gamaka* tradition to reach much wider audience. The medieval harikathā tradition also made *Gadāyuddham* a popular episode among common folk. During the early part of twentieth century, *Gadāyuddham* has been rewritten for yakṣagāna performance which transformed the classical text into a living text for the benefit of contemporary audience.

Thus *Gadāyuddham* has created a complex interrelationship between living texts, recitations and performances which needed to be discussed intensely by the scholars.

Translating such classical texts into English is a challenge beleaguered with difficulties. Leading scholars of classical Kannada, R.V.S. Sundaram, Ammel Sharaon and Akkamahadevi have jointly accepted these challenges and made translation a possible. I thank all of them for their industriousness and commitment. I consider this an auspicious beginning paving the way to more translations of the same text for years to come.

The generous support of Kavi Cakravarti Ranna Pratishthana, Mudhol, Karnataka makes it possible for Kannada Language Chair to publish this book. I thank them for their support!

I am thankful to Manohar Publishers & Distributors for taking this onerous task of publishing the daring translation of a monumental Kannada work.

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## A Note on Transliteration

Transliterating a regional text like *Gadāyuddham* requires special attention. It varies from transliterations of Sanskrit texts, which do not fit the case of Old Kannada and other Dravidian languages. Since Kannada has both long and short letters, *ē* and *ō* are employed to differentiate them.

There are special sounds and letters like *la* (retroflex lateral sound different from ‘*la*’), *ra* (trill different from the flap ‘*ra*’) and a peculiar sound, now pronounced as *la* and found frequently in Old Kannada called ‘*rala*’. These two are denoted as *ra* and *la*.

The *anusvāra* which is governed by certain rules in Sanskrit is pronounced as ‘*m*’. But the *anusvāra* replaces all nasals in Kannada, which confuses the reader who is unable to distinguish between the masculine singular ending (‘*n*’) and neuter singular ending (‘*m*’). If the *anusvāra* is used for all the nasals, the singular ‘*ān*’ (I) and plural ‘*ām*’ (we) would be written in the same way, adding to the confusion. Hence, we have retained the original pronunciation of the sounds. Nasals are represented by their respective symbols (‘*ñ*’ for velar, ‘*ñ̄*’ for palatal, ‘*n̄*’ for retroflex and ‘*n*’ for alveolar or dental nasal) while ‘*m*’ is used for both the labial nasal ‘*m*’ as well as the *anusvāra* which is also pronounced as ‘*m*’.



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# Introduction

The *Gadāyuddham* (The Duel of the Maces) is a *kāvya*, composed in classical Kannada literary style at the turn of the eleventh century CE. Based on a single episode in the *Śalya Parva*, the ninth book of the *Mahabharata* depicting the decisive battle between the cousins, Bhima and Duryodhana, the *Gadāyuddham* brings the great battle to an end. The poem bears another title, the *Sāhasabhīmavijayam* (The Victory of Daring Bhima).

However, we have chosen to call it by its popular name, *Gadāyuddham*, which is also the name its poet Ranna uses when introducing his work in verses 1.32, 33 and 34. Further, the earlier printed editions also carried this title. The literary critic, T.N. Srikantaiah published an abridged version in 1949 called *Gadāyuddha Saṅgraha*. B.M. Srikantaiah called his adaptation for the stage, *Gadāyuddha Nāṭaka*. *Sāhasabhīmavijayam*, on the other hand, is the attributed title because it appears in the colophon at the end of each *āśvāsa* or canto that summarizes its respective theme. Since Pampa (902-75 CE), considered the *ādikavi* or first poet of Kannada literature dedicated his work, *Vikramārjunavijayam*, to his patron Arikesari II, it is believed that the *Sāhasabhīmavijayam* is patterned along the same lines. Yet Ranna portrays Duryodhana, the anti-hero as a heroic *kshatriya*, a loyal friend and a loving brother. Hence, the title *Gadāyuddha* recognizes not one, but two formidable opponents and heroes.

Ranna identifies Bhima with his patron, the Western Chalukyan king, Irivabedanga Satyashraya who ruled between 997 and 1008 CE. In the second canto, he provides a brief genealogy (*vamśāvali*). Here we observe an attempt to link the Western Chalukyas of Kalyana with the earlier Chalukyas of Badami to further an imperial vision that connects the Kalyana rulers to ancestors in

Ayodhya (Narasimhachar 1911; Pollock 2006, p. 155). This link would soon be standardized in inscriptions and serves as a reminder that historical records or textualized history are not to be taken at face value but provide an insight into the changing nature of self-representation and a concern for shaping public memory.

Ranna was born in Muduvolal (now Mudhol) in present day Bagalkot district in 949 CE to a Jain family of bangle-sellers. Having studied Sanskrit, Prakrit and Kannada, he was patronized by a Ganga minister, Chavundaraya, and later appointed to the court of Ahavamalla Tailapa II (973-97 CE) where he earned the title *kavi cakravarti* (poet-emperor). He continued in the court of Tailapa's son, Irivabedanga Satyashraya (997-1009 CE) to whom he dedicates this work. Remarkably self-assured, Ranna pours scorn on pretend-poets and challenges readers to evaluate his work. Other works attributed to him are the *Paraśurāma caritam*, *Cakrēśvara caritam*, *Ajitapurāṇam* as well as a lexicon, *Rannakanda*. T.N. Srikanthaiah speculates that the *Cakrēśvara Carite*, a lost work by Ranna may have been dedicated to Tailapa II. The *Ajitapurāṇam* composed in 993 CE, is based on Ajitanatha, the second Tirthankara.

How might we understand the relationship between the Sanskrit epic and regional retellings of the *Mahabharata*? Are the early Kannada retellings a part of the Indo-European tradition of the hero? Are they discontinuities that disturb the imagined community of the primary epic, reshaping it towards 'new political ends'? (Hiltebeitel 2011, pp. 42-3). The period between the ninth and thirteenth centuries in the Kannada land was infused with the sentiment of *vīra* or heroism (Settar and Kalaburgi 1982). It is evident in literary compositions of the period as well as the density and spread of hero stone memorials that recorded warrior bravery and promised soldiers a place in heaven. Cynthia Talbot remarks that as the paradigmatic epic of war, the *Mahabharata* was usually the first Sanskrit epic to be adapted in regional literatures (Talbot 2016, p. 138). This is because, as Sheldon Pollock has presciently

noted, the epic had geo-political significance and courts endeavoured to produce its idea of the world within their region.

Pampa, Ponna and Ranna, considered the three gems of classical Kannada literature, belonged to the Jain religion. The poem's religious intent is rather different from religion as we understand it today. The poem stretches over vast regions: the earth, vanquished rulers and their kingdoms, and speaking in the same breath of the heavens and the underworld. We meet gods, varieties of spirits and divine creatures like celestial *apsara* maidens. The Jaina poets had to contend with a *Vaidika Mahabharata* which extolled violence through its heroic characters. Indeed, as Hiltebeitel's studies show, the central problem of the *Mahabharata* appears to be reconciling inevitable violence with the means to bring about the cessation of violence. Yet the Śramana Jains would find such an ideology difficult to digest. Pampa and Ranna give little place to Krishna in their works. Though Ranna begins his cantos with invocations to Vaishnava deities, his treatment of Krishna is as a king and advisor, eschewing the strong *bhakti* theme of the Sanskrit epic. Through Duryodhana, Krishna is frequently criticized for his unethical decisions. Nevertheless, the Chalukya crest was the boar (*Varahalāñchana*), significant because of the oft-repeated invocation, 'where the whole earth is said to be sustained with ease by Vishnu incarnate as the Boar' (Ramesh 1983). Ranna appears to negotiate his presence in the court by composing separate works, the Jaina *Ajitapurāṇam* and the worldly (*laukika*) *Gadāyuddham*. Ranna employs poetics as a critique of violence, for the heroic rasa (*vīra*) of the two warriors is overshadowed in the poem by *bhībhatsa* and *raudra* sentiments – rage and disgust.

The poetic style of a regional *kāvya* like the *Gadāyuddham* was shaped by the second millennium assertion of 'vernacular' languages. Across the subcontinent, Pollock says, Sanskrit lost its eminent place as regional languages came to the fore. The earliest treatise of poetics in Kannada is the ninth century *Kavirājamārgam* (*KRM*). Though it addresses topics of grammar,

prosody and lexicon, the *KRM* endeavours to locate itself in a particular geographic and cultural setting, an effort distinct from the ‘cosmopolitan’ literary cultures of Sanskrit and Prakrit (Srivijaya 2017). Ranna says that Kannada is spoken over two lands, and the Kannada spoken in Puligere is the true Kannada (1.42). The *Epigraphia Indica* records a 930 CE inscription that says, ‘In the circle of the land of Bharata is a perfect ornament, the region of Kuntala, and a very gem in this realm is the people-place of Purikara [Puligere], the Two Six-Hundred [administrative unit]’ (*EI* 13: 311, lines 24-5). It helps to remember that the relationship between language, land and people has changed over time. If early Kannada literature is characterized by a relationship between language and land, the modern history of South India has seen this relationship recast as one between language and people, becoming a veritable identity (Mitchell 2009).

The *KRM* distinguishes a *dēśi* Kannada literary style from the dominant Sanskrit *mārga* style. *Dēśi* style is marked by a local ‘naturalness’ without the arduous complex forms employed in Sanskrit literature. Like other poets, Ranna is an *ubhayakavi*, well versed in both Kannada and Sanskrit. The *Gadāyuddham* is written in *campū*, a genre that arose in the tenth century as a mixture of poetry and prose. It is only alluded to in the *KRM* which terms it a *gadya-katha* (prose narrative). With its long prose sections, it is a genre well-suited to reading, and unlike purely metrical poems, it cannot be sung.

While the Kannada poets were aware of Sanskrit dramas, no extant drama has been found in early Kannada literature. The first prose work in Kannada, the *Vaddarādane* mentions local dramatic forms for amusement (*prakarana*) though there is limited evidence. Yet, Ranna’s poem is remarkably dramatic in nature. Crisp dialogue, body gestures and imagery fill the poem. It is as if the poet were giving us directions for a play. Little wonder then that the poem was adapted for the stage by well-known writer, B.M. Srikantiah in the twentieth century as *Gadāyuddha Nāṭakam*. In an unusual section, the reader will find nine verses on aestheticized

sentiment (*rasa*) – erotic, heroic, macabre, humorous, ferocity, fear, compassion, wonder and tranquillity – as they unfold on the battlefield. It recalls the *Nātyaśāstra*, the foundational dramaturgical treatise in Sanskrit that puts forward a theory of *rasa*. Following convention, Ranna refers to the compositions and poets who have influenced him: Valmiki, Vyasa, Kalidasa and Bana – Sanskrit poets. Those who go unmentioned are Bhatta-Narayana and Bhasa whose Sanskrit plays, *Vēṇī-samhāram* and *Ūrubhaṅgam* are based on Bhima's avenging of Draupadi's humiliation.

Though Ranna was a court poet and the composition restricted to an elite audience, it is likely that the audience was introduced to it in both, manuscript form and oral form. The arrangement of the poem in cantos, and the long, robust tradition of manuscript production implies that the poem was recorded in writing, but the oral and aural history of texts in India suggest that this poem was recited in the *gamaka* tradition to its audience. *Gamaka* is a form of storytelling that continues to be popular in Karnataka. The recitation is based on the meter of the poem but punctuated to convey the meaning of the verse. The *gamaki* may divide compound words so that the audience is able to understand and appreciate the poem better. Music is a frequent accompaniment and the *gamaki* also attends to the emotion conveyed in the verse. Interested readers of pre-modern Kannada literature still come together to listen to these recitations that today have also been recorded. Among the most popular of *gamaka* performances is Kumaravyasa's fifteenth century work, *Karṇāṭa Kathā Mañjari* (the *Karnataka Mahabharata*), an adaptation of the first ten *parvas* of the epic.

Attending to the poem's dramatic nature is a way to broaden our treatment of pre-modern compositions. Recent studies have highlighted the performative nature of compositions. The *Gadā-yuddham* is no exception. The brevity of the *Kanda* meter and directness of its dialogue is unusual in poems of its time that are characterized by ornamentation and long meters. Draupadi enters bearing pots on her head in the manner of the *Karaga*, a

folk ritual dedicated to Draupadi as Goddess in South India, which heightens the dramatic atmosphere. The *Gadāyuddham* with its intense and physically imposing characters is frequently a subject of the Yakshagana, a signature theatrical form from coastal Karnataka which is seen on the jacket of this book. Elaborate costume and make-up, music, dance and robust dialogue delivery characterize this art.

The poem contains 578 verses, too many to dwell on for one brief episode. Indeed, the duel between Bhima and Duryodhana appears only in the eighth canto. Instead, Ranna employs ‘flashbacks’, a technique called *simhāvalōkana*, that is, a lion turning casually to glance behind him. Ranna builds up to the duel through characters recalling episodes of injury or through lamentation as Duryodhana walks through the blood-soaked battlefield, pausing to reflect on his losses as he comes upon slain family and friends. We see a broken, defiant man recall his loyalties, friendships and frustration in the company of his advisor, Sanjaya. The poem is dedicated to Bhima, but the reader is struck by Ranna’s elevated treatment of his *pratināyaka*, the anti-hero, Duryodhana.

What does the *Gadāyuddham* offer readers today? This text certainly benefits from a revival of interest in translations of pre-modern Indian literature. The *Mahabharata* confesses to cover the entire expanse of human experience and has been the subject of many new retellings as the Indian publishing industry has burgeoned. Ranna’s thousand-year-old poem is a text of historical and literary interest, but readers will also find in it a meditation on the cost of war. We are mistaken, it reminds us, if we think history is written by winners. In a startling section, the battlefield strewn with swollen bodies, is visited by many gangs of spirits (flesh eating *pishachis* and mad *marulus*) who come hungry and desiring to profit by selling off soldier’s bodies. With Duryodhana, we witness the effects of war, and no reader will fail to be moved by his lamentations. Ranna is sometimes dismissed as only a ‘war-poet’, but in our mediatized age where singular heroes are

fashioned through circulating images, Ranna presents us with a multi-faceted view of the battlefield where there are no winners, but men and women counting their losses. The reader will not fail to be struck by the irony of the title, *The Victory of Daring Bhima* for the tale is a cautionary one and one as relevant today, as Ranna thought it was in the tenth century.

## Texts

The Institute of Kannada Studies (IKS), Mysore University holds a palm-leaf manuscript dating to 1348 CE. The institute also holds a paper manuscript copied by P. Subraya Bhat in 1946. He later published an edition with commentary called the *Gadāyuddha Darpanam* in 1975. The Oriental Manuscripts Library, Madras also holds a palm-leaf manuscript which was copied by H. Chennakesava Ayyengar. The *Gadāyuddham* was serialized in 1895 in *Karnataka Kāvyamañjari* by S.G. Narasimhacharya and M.A. Ramanuja Ayyengar. Ayyengar published this work separately in 1919. The third edition by Ayyengar came out from Wesleyan Press, Mysore in 1925 and remains the standard edition on which prose translations in Kannada have been based. In 1949, poet and literary critic, T.N. Srikantaiah published *Gadāyuddha Saṅgraham*, an abridged version of the poem. We have consulted R.V. Kulkarni's *Kavīcakravarti Kavi Ranna Viracitam Sāhasa Bhīmavijayam* (1985) published by the Kannada Sahitya Parishat as well as B.S. Sannaiah and Ramegowda's *Sāhasa Bhīmavijayam* (1985) published by the University of Mysore. Where we have found variations in the Kannada text, we have consulted the IKS manuscripts and secondary sources.

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RANNA  
Gadāyuddham

## Prathamāśvāsam

sriyuvatīpriyan balayutan balidarpaharan jitāridai  
tēyan anantabhōganilayan pratipālitadarmacakran a  
bjāyatanētran ādipuruṣan purushōttaman ī cālukyanā  
rāyanadēvan īgemage maṅgalakāraṇamutsavangālan

1

taruṇōttungaśāśāṅkakhanḍame sudhābījam bhujaṅgēṇdran an  
kuram unmīlitam aṭṭahāsame daļānīkam vṛṣam puṣpam ī  
śvaraśailam phalamāge kōmalamukhīgaurīlatāśliṣṭaśai  
karakalpadruman īgabhiṣṭaphalaman cālukyanārāyanan

2

## Canto One

Lakshmi's Beloved, Baladeva's companion,  
Subduer of Bali's pride,  
Conqueror of Hostile Demons,  
Reposed on Anantabhoga,  
Protector of Dharma, Lotus-eyed One,  
the primordial man, an excellent man  
This Chalukya Narayana:  
May he bless us with welfare and gladness!<sup>1</sup>

1

He is loved by Prosperity and he is powerful,  
he seizes the pride of his strong enemies,  
Conqueror of demonic enemies, abode of infinite  
pleasures, who rules his kingdom  
according to dharma, his eyes are wide like lotuses,  
best among men, Vishnu in form,  
This Chalukya Narayana:  
May he bless us with welfare and gladness!<sup>2</sup>

The crescent moon is the eternal seed,  
Adishesha is the sprout,  
His laughter booms as blooming petals,  
Nandi is the flower and Kailasa is the fruit,  
Shankara embraces fine faced Gauri  
as the Kalpa tree<sup>3</sup> does the vine  
May Chalukya Narayana<sup>4</sup> grant us our desired fruit.

2

vara padmāsanado! kananmanimayam simhāsanam brāhmiyo!  
 paramaśrī gaṇanākṣasūtramaṇiyo! ratnōjjvalam bhūṣanam  
 doreyāgirpinamondugundadakhilam vijñānadindam jaga  
 dguruvādan namage īge bēlpa varaman śrīrājakanjāsanan      3

balavadvairitamōharātipaṭuga! padmāsanasparśasa  
 llalitaṅgal jitacakravākanivahaprēmāvahaṅga! mahī  
 valayōddyōtakaraṅga!lānatajanakkānandaman mālke mañ  
 galamuccaṇḍakaram mahīvalayado! cālukyamārtaṅḍanā      4

He is seated with Brahmi in a fine lotus  
 that is his bejewelled lion throne<sup>5</sup>  
 counting his string of auspicious beads  
 that glitter with gems  
 He has become the Guru of the World,  
 lacking in nothing for all knowledge is in him.  
 May the lotus seated Brahma grant us our wishes.<sup>6</sup>

3

He is seated in a fine lotus posture  
 on his bejewelled lion throne,  
 counting his beads that glitter in the early morning.  
 He has become the Guru of the world,  
 lacking in nothing for all knowledge is in him.  
 May this King seated in the lotus pose  
 grant us our wishes.

Sharp rays of the Sun vanquish the thick darkness,  
 reaching gently for the joyful blooming lotuses,  
 winning the love of *chakravaka* birds  
 May the Chalukya Sun grant happiness  
 to the good people on earth  
 as his sharp rays light up the world.<sup>7</sup>

4

He destroys the darkness of strong enemies,  
 reaching gently for lotuses  
 his touch is soft and beneficent.  
 He has won the love of the kingdom's people  
 now he rules over the earthly realm.  
 May the Chalukya Sun grant with his hands  
 his subjects' wishes and brighten the world.

kūrisi vīraśīyan  
 kūradaran kondu samarajayaman māḍal  
 kūrasiyoḷ nelasuge kaṇ  
 ṭīravavāhane caļukyakanṭīravanā

5

naneyamban mige kaṇmalar makaraman krōḍadhvajam pole ka  
 rbina billan gele purbu candrabalaman kaivāradindam tadā  
 nanacandran kuḍe dēse poccaposatāytembannegam mālke nū  
 tanakandarpan anūnadānaguṇadin cāļukyakandarpanā

6

padināṭallavalāṅkriyāracane mūvattāṭu nērpaṭṭuvon  
 dida śrīṅgāram adallavonde rasam ombattey dodambattaṭuvem  
 budan embannegam aṅganōcitarasālaṅkāraman tālaldo  
 ppida vāksundari bandu sannihiteyakkennī mukhāṁbhōjado

7

negaldudu rāmāyaṇamum  
 negaldudu bhāratamum ā mahākavigalīnā  
 negaldaṛ vyāsar vālmī  
 kigalene negaldubhayakavigal emagabhvandyar

8

mṛḍupadyaracaneyoḷ kā  
 ḥidāsanum gadyaracaneyoḷ bāṇanumaṇ  
 kada kavigaṇenisi negaldi  
 rdudāṛin satkavigaṇirvar emagabhvandyar

9

The Goddess of Victory comes to love  
 the victor in war who slays the heartless,  
 She rides the roaring lion –  
 May she ride on the sword of the Chalukya lion.<sup>8</sup>

5

His eyes are flower blossoms  
 they overwhelm flower-arrows.  
 The flag with the boar is the flag of the fish  
 his eyebrows overcome the sugarcane bow.  
 His Moon Face endows the night's orb with vitality.  
 May this new Chalukya Manmatha<sup>9</sup> grant our wishes.

6

An arrangement of thirty-six adornments  
 not a mere sixteen.<sup>10</sup>  
*Shringara* alone will not suffice  
 where nine *rasas* are required,  
 Poetry is adorned in befitting *rasa* and *alankara*,  
 May the Woman of Beautiful Speech  
 make my lotus mouth her abode.

7

Because the *Ramayana* is celebrated,  
 and the *Bharata* has become renowned,  
 those two great poets,  
 Valmiki and Vyasa are well known.  
 They are worthy of praise.

8

Kalidasa is known  
 for his lucid and delicate compositions,  
 Bana's prose is best among poets.  
 I salute these true poets.

9

madamaṇamilla dānaguṇaḍin negaḍḍum nṛpasimhanāgijum  
 vidiṭaviśuddhabhadraguṇanante viruddhamidebinam nijā  
 bhyudayanivēḍadīrghakaramoppe jagatpriyanāda dēvanañ  
 kada gaṇanāyakan varadanakkemagammanagandhavāraṇan 10

neṭṭane vāsavaṅgamṛtavāridhiyo suragandhavāraṇam  
 puṭṭe surēndrarājyam uditōditamādudu dānadindoḍam  
 baṭṭire bhadralakṣaṇaguṇānvitan ammana gandhavāraṇan  
 puṭṭe narēndrarājyam uditōditam āhavamalladēvanā 11

bare garbhakkarivastuvāhanacayam kaygeydevandattu pu  
 ṭte raṇōtsāhade cakravartivibhavam puṭṭitu kayvatti nin  
 dire pattittu samastadhātrivalyakkendum diśādantiga  
 ḥcaregam tandeya kīrtiyum baṭṭedudēn satyāśrayan dhanyanō 12

Not a trace of arrogance in the sweating rut elephant,  
 the famous pure *Bhadra* elephant  
 is a lion among kings,  
 his long and beautiful trunk is loved by the world.  
*Ammana Gandhavarana*, beloved son,  
 May Ganapati grant our wishes.<sup>11</sup>

10

Magnificent and lion hearted, not even  
 a trace of rut in this elephant!  
 The *Bhadra* elephant is renowned  
 for being fair and straightforward.  
 Beloved of the world whose prosperity is revealed as  
 he extends his long arm in generosity.  
 Renowned Lord of the army,  
 O *Ammana Gandhavarana*, grant our wishes!

When *Airavata*, the sweet-smelling elephant,  
 was born in the Ocean of Milk  
 Indra's kingdom flourished, it flourished!  
 Distinguished as Protector,  
 O Sweet smelling Benefactor!  
 Divine Ahavamalla's kingdom flourished,  
 it flourished!

11

When he entered the womb, his dynasty acquired all  
 the enemies' wealth.  
 When he was born, they were inspired to battle,  
 he ensured the empire's glory.  
 Steadying himself with his hands, the earth  
 came into his grasp, he stood –  
 the empire extended to the elephant guardians,  
 illuminating his father's fame.  
 Blessed Satyashraya! His birth illuminated  
 the fame of his father.

12

doreyādudu duryaśadol  
 poreyada caritam purāṇa caritadol amamā  
 nereyal akalaṅkacaritam  
 doreyādudo sakalasatyacakrēśvaranā

13

kamalōdayan akhilamahī  
 ramaṇan umāpriyan enippa guṇadunnatiyin  
 kamalakulōdbhava num vi  
 śṇumūrti rudrāvatāran irivabedaṅgan

14

āṇtavanipanikaram ka  
 yyānta vanipanikaram ondu kōtige migilem  
 bantādoḍamoḷasōḍade  
 cintisadāntirīgum īgum irivabedaṅgan

15

negaḍdarighūrjaradvipaghaṭalige tannaya sūciyāne to  
 ṭṭage samarāgradoļ pariye pintaṇe sanduvu rājaputrā  
 negalene munnamemba balikemba janōktiyolāytu sūciśa  
 ktige nr̄panāne dāradavolāduvu rājakumārarānegaļ

16

raṇadol arātivāraṇaghaṭaliyan orvane geldan ondu vā  
 raṇadol anūnadānaguṇadarpitapūraṇan iṣṭatuṣṭadā  
 raṇan avadātakīrtigṛhatōraṇan anyanarēndra gandhavā  
 raṇamadavāraṇan vijayakāraṇan ammanagandhavāraṇan

17

Like those not borne by infamy  
 His pursuit is comparable to the old purushas.  
 A life untarnished –  
 The all-powerful emperor of truth.

13

Born to Kamala, Gentle Beloved of the Entire World,  
 Lover of Uma: Exalted by these qualities,  
 he is the incarnation  
 of Brahma, Vishnu and Rudra. Illustrious slayer!

14

Some approach in combat  
 Some extend their hands in surrender.  
 He does not hesitate,  
 giving no mind if their number exceeds a crore.  
 The Illustrious Slayer proceeds on his way!

15

His cardinal elephant stomps to the fore  
 against the famous Ghurjaras  
 on their elephant army. The princes' elephants follow  
 the leading elephant,  
 People say, 'Were you to lead, there will be followers'  
 So the thread follows the needle,  
 and princes follow Satyashraya's elephants.<sup>12</sup>

16

It pleases him to give for he is not wanting,  
 His dazzling fame is a festoon,  
 his magnificence and generosity on display  
 Sweetsmelling *Ammana Gandhavarana* stops  
 the rut elephants in their tracks;  
 Unaided, he subdues the enemy goliaths on a single  
 elephant: Who is equal to this beautiful slayer?

17

nēegondudu nāracam  
 nēegāñalkārtudilla bīrake bīya  
 kkiñiva beđañganoł ār dore  
 nēe tōrkume śatrujanakam arthijanakkam 18

ondane nambidennañugadammanan ikkidanan poraļci koń  
 dandařeyaňti muňti piđitandu calam nile mīyalendu pū  
 ńdandade mīyadirdahitanan kađidāgaļe mindan ā calam  
 sandudarin savan paraśurāmanin ā kuvarāñkarāmanin 19

dinapan tōrpan madhyan  
 dinadol téjada pođarpan udayadole jaga  
 jjanakan tōridapan ripu  
 janakan téjada pođarpan irivabēđaňgan 20

haracaraňakamalabhṝngan  
 varāñganāsaňgan samarasāhasatuňgan  
 parahitakulaprsaňgan  
 nirastadōśānuşaňgan irivabēđaňgan 21

odavida bhītiyindam aparāditanabdhiyanōđi pokkođā  
 gadu kolalendu māñdan adu takkude liňgaman appukeydu piň  
 gade nile nīranōđi puge penňudeyut̄tire puttanēře ko  
 llada tulilāltanakke samanāvano sāhasabhīmabhūpanoł 22

The arrow pierces the enemy's body  
 The eye cannot follow  
 the shower of arrows/the bounty of gold.  
 Who is equal to his heroism?  
 Can his enemies and supplicants  
 appreciate his fortune?

18

The mind fixed on one thought:  
 after his beloved brother's death, he vowed  
 to see his enemy's head roll. To chase after him –  
 lift him up – haul him back here  
 he determined not to bathe till then.  
 And so, rolling him over, he destroyed him.  
 This *Kuvarankarama*, he is equal to Parushurama!<sup>13</sup>

19

The sun is sharpest  
 at midday but even in the morning,  
 enemies feel the luminous will of the great warrior,  
 the Illustrious Slayer!

20

A bee on the lotus feet of Shiva:  
 sharing the company of excellent women,  
 valiant in war  
 devoted to the welfare of others,  
 the Illustrious Slayer embraces the innocent.

21

Rightfully, he refrained from killing Aparaditya  
 who fled in fear to an island in the ocean.  
 For a man must not be killed if he embraces a *linga*,<sup>14</sup>  
 or enters water, if dressed as a woman or climbs an anthill.<sup>15</sup>  
 He is a man because he spared his life.  
 Who is equal to him? The valiant and terrible king!

22

jaladhiya satyāśrayabala  
 jaladhiya naḍuvalurva kōpaśikhigala naḍuvi  
 rtalevottida puḍliya puḍu  
 volirdanaticakitacittan aparādityan 23

hutavahabāñadindam ise tūldudu vānarasēne kaṭṭe pa  
 rvatatiyinde kaṭṭuvaqedadattaparābdhi patiplavaṅgadin  
 kṣataśatam ādudā paraśurāmanin ā raghurāmanin sari  
 tpati kuvarāñkarāmanin adēn kaṭṭivādudo mūru sūlolam 24

tripuram bendudu rudranin kṛtayugaprārambhadoļ dānavēn  
 drapuram trīteyoļ anjanātanayanin dvāpāradoļ khāñḍavam  
 kapirājadhvajanin caturthayugadoļ cālukyamārtanḍanin  
 dāparādityana mañḍalāmśunagaram śāntārṇa vāṁśārṇavan 25

kañḍen grahaṇaman adan ā  
 khañḍaladiñmukhade bandu sarvagrāsañ  
 goñḍattaparādityana  
 mañḍalaman bāhurāhu satyaśrayanā 26

On one side lies the gleaming ocean,  
Satyashraya's oceanic army in fiery anger  
lies on the other.

Aparaditya trembled in fear,  
like an insect caught between the ends  
of a dry, burning twig.

23

The western sea retreated  
when the *Agneyastra* was released,  
An army of monkeys bound it with a bridge  
built with mountains,  
The king's boats inflicted a hundred wounds –  
the ocean was devastated three times:  
by Parashurama, Raghurama and  
*Kuvarankarama!*

24

Rudra burnt three cities  
at the beginning of *Kritayuga*,<sup>16</sup>  
In the *Tretayuga*, Anjaneya set fire  
to the demon kingdom.  
In the *Dvaparayuga*, Arjuna set the Khandava forest  
ablaze. And in the fourth *yuga*,  
the Chalukya Sun burned Aparaditya's realm,  
the glittering capital of the Shantara line.

25

I watched an eclipse  
that rose from Indra's realm<sup>17</sup>  
swallowing the entire realm  
of the western sun/Aparaditya.  
Satyashraya and his overshadowing arms!<sup>18</sup>

26

giridurgaṅgalanēriyanyapuradol̄ ratnālikērāmbuvan  
 maravāyodḍdire konḍubandudaparāmbhōrāsiyol̄ puṭtuga  
 pparadol̄ būdiyanoṭṭikonḍudadaṅin mattēbhavikrīḍitam  
 dorevettammanagandhavāraṇamidēn anvarthamāgirdudō

27

munidirpattondu sūl kṣatriyaran arası kondikkidā rāmanindi  
 tta narēndrar pokkarillorvarum ivan adhikam pokkanendā pavaṇ ba  
 rpinam irpattondanittan karigaṇan aparādityan antīyadandā  
 tananirpattondu vamśam kiḍe muḍidano satyāśrayan sārvabhauman

28

uṛadipuduṛade nimmaḍi  
 geraguvudōlagipudēke kēḍariyire tā  
 niṛivan perargiṛivan tana  
 giṛivan mēn meṛevan īvan iṛivabēḍaṅgan

29

beḷaguva soḍarol̄ soḍaran  
 beḷagi palar konḍupōgeyum kundade pa  
 jjaṭisuvavol jagamellam  
 koṭalum tavadittu meṛevan iṛivabēḍaṅgan

30

enisida satyāśrayadē  
 vane pṛthvīvallabhan kathānāyakanā  
 ganilajanol̄ pōlisi pē  
 ldan ī gadāyuddhaman mahākavi rannan

31

*Ammana Gandhavarana*, the sweet smelling elephant – how appropriate his name!  
 Having scaled the hill forts of other cities, it butts and bends trees to drink their nectar, it gathers jewels in heaps, then off to the western coast – it bathes with a mixture of camphor and ash, the rut elephant plays!

27

Furious, he struck 21 times like that Rama of old who hunted down Kshatriyas.  
 Now Narendra elephants no longer attack these parts Aparaditya has gifted him 21 elephants Had he refused, Emperor Satyashraya's anger may have scorched 21 generations.

28

Enemies prostrate at his feet,  
 Don't you know? They are weak, seeking to serve.  
 He kills –  
 Illustrious Slayer! He is prepared to battle,  
 prepared to stake his life.

29

The radiant lamp lights another,  
 its luminosity is not extinguished when shared  
 It is as if all the world is aglow  
 He continues to provide, undiminished.  
*Irivabedanga*, the Illustrious Slayer!

30

Satyashrayadeva is the beloved Lord of the Earth, the protagonist of this story, compared to the son of the Wind in this *Gadayuddha* composed by the great poet Ranna.

31

kṛti negalda gadāyuddham  
 kṛtigīśan cakravarti sāhasabhīman  
 kṛtiyan viracisidanalañ  
 kṛtiyan kaviratnan endodēvāṇṇipudō

32

modaloļ baddhavirōdhadin negalda kuntīputraroļ bhīmanañ  
 kada gāndhāriya putraroļ modaligan duryōdhanan dharmayu  
 ddhadol antātanān ikki kondan adarin bhīman jayōddāmanem  
 budan embantidu vastuyuddham enisal pēļdan gadāyuddhaman

33

modaloļ sāvantarin ini  
 suditōditanāgi maṇḍalēśvaraninda  
 bhyudayaparan enisi cakriyi  
 n udhayaparampareyan eyddan kavirannan

34

udadhiyan eydi diggajaman eydi kulādriyan eydi nīļdu ni  
 lvudu jasam ittargitta dhanamēn adu nilvude munnam ittar e  
 lladar ivar īye pettavarum elladar ā dhanam ellatindrajā  
 lada sirigēke melpađuvir endoredan kavikuñjarāñkuśan

35

This composition is the renowned *Gadayuddha*  
 Composed about Sahasabhima  
 Composed by the jewel among poets, Ranna  
 How can it be described?

32

Recognize the fierce animosity that prevailed since  
 the beginning between Kunti's celebrated sons –  
 particularly the strong Bhima – and Duryodhana,  
 eldest among esteemed Gandhari's sons.

At the end of this battle of *dharma*, he struck and  
 killed him. That is why Bhima is the victor  
 Best among victors. Taking this as his centrepiece  
 Ranna has composed the *Gadayuddha*.

33

Early on, he approached chieftains  
 and he rose, he rose by grace of a *mandala* king  
 on the path to prosperity  
 when in the eternal reign of the emperor,  
 he came to be the Poet Ranna.

34

Fame is permanent: it extends across the oceans,  
 past the cardinal elephants,  
 crosses the old mountains. Can donors  
 and their money stand the test of time?  
 Where are those recipients? What of their wealth?  
 Why be bewitched by this wizardry?  
 Ranna is the mahout's hook for elephant-poets!

35

negalda rasam manaṅgolise mārgamodambađe dēse abbaman  
 bagegoļal intu pēļdudu mahībhujasārthakamalladante ke  
 mmage koļalātiļpan doreyo ṭhakkano kaļlano bandikāļanō  
 pagevano mommanō magana dāyiganō budhasēvyanandanā 36

pađeyedeya kađeya bađavar  
 kuđe pađedano cakravartiyoļ tailapanoļ  
 pađedan mahimōnnatiyan  
 pađedan kavicakravartivesaran rannan 37

ārātīyakavīśvara  
 r ārum munnārtarilla vāgdēviya bhaŋ  
 dārada mudreyanodedan  
 sārasvatmenipa kaviteyoļ kaviratnan 38

rasaman bhāvamuman kā  
 ḥasaman kuṇikeyuman ařidu kavimārgadoļam  
 posadēseyā nuđigaloļam  
 posayipa balmegē caturmukhan kavirannan 39

doreyarīva vastupurušar  
 parikisi belemāđe gaṅgamaṇḍala cakrē  
 śvarakaṭakōttamanāyaka  
 viracaneyin anargharatnamāđan ratnan 40

Oh Patron, you delight in the service of scholars!  
 This work pleases and fulfils *rasa*;  
*Marga*, the conventional way agrees with *Desi*,<sup>19</sup>  
 the native style. It is well known and beneficial.  
 To ignore it or not take it seriously begs the question:  
 Are they (readers) truly king or cheat,  
 thief or bard? or enemy? A grandchild perhaps,  
 or an intimate relative?

36

Can the poorest in the army camp offer anything?  
 He attains the highest greatness  
 from the Emperor Tailappa when he receives the title:  
 Kavi Chakravarti Ranna, Emperor among Poets.<sup>20</sup>

37

Among the poets past, none was conversant in it  
 The seal on the treasury  
 belonging to the Goddess of Speech is broken now,  
 With respect to the poetry of Saraswati,  
 he is a gem among poets.

38

Aesthetics, ideas, organization, harmony –  
 That is the way of the poets.  
 Here is a strong, new country style  
 by the four-faced Brahma poet-jewel, Ranna.

39

Great men understand this work  
 When the minister of the emperor of the Ganga land  
 examined its substance  
 of exceptional compositions, he called him  
 a priceless jewel.

40

vasudhāpatiya katakado  
 । esedoppe suvarṇaracane kēvaṇadol sē  
 risiduḍaṇḍīgaļ rañ  
 jisida mahāratnam enisidan kaviratnan 41

kannaḍam eraḍaṇunūṛaṛa  
 kannaḍam ā tiruļa kannaḍam madhuramyō  
 tpannam samskṛtamene sañ  
 pannan negaldubhayakaviteyoļ kavirannan 42

śrutaramaṇīyane kavītā  
 caturane cārītramaṇīvibhūṣaṇaratnan  
 śrutaramaṇīyane kavītā  
 caturane cārītraratnajaladhiya ratnan 43

ratnaparīkṣakan ān kṛti  
 ratnaparīkṣakanen endu phaṇipatiya phaṇā  
 ratnamuman rannana kṛti  
 ratnamuman pēl parīkṣipaṇgenṭerdeyē 44

olapokku nōde bhārata  
 dolagaṇa katheyellam ī gadāyuddhadolam  
 tolakonḍattene simhā  
 valōkanakramadin aripidan kavirannan 45

vanitānāyakaratnam  
 tanodarīkanakasūtraratnam kāntā  
 stanahāraratnam abalā  
 janacūḍāratnam enisidan kaviratnān 46

He is magnificent in the city of the king  
And laid in gold is a precious stone –  
The arrangement is a delight.

He is a remarkable jewel: the poet Ranna.

41

Kannada is the language across six hundred villages  
in two Kannada lands. That Kannada is the essence,  
Sanskrit is sweet and delicate:

The Poet Ranna is cultivated and renowned  
in both languages.

42

Is it his delightful scholarship? His artful poetry?  
His conduct is a gem in a jewelled ornament  
It is in his delightful scholarship. In his artful poetry!  
His conduct is a gem in the ocean of precious gems!<sup>21</sup>

43

Someone boasts, ‘I am an examiner of jewels.  
I examine the jewels<sup>22</sup> of the thousand hooded  
lord of serpents!’

You tell me, does he possess the eight hearts  
required to examine Ranna’s compositions?

44

If you peer inside, you will see  
the complete story of the Bharata in the *Gadayuddha*.  
The poet Ranna makes it known  
by way of the lion’s gaze.<sup>23</sup>

45

That pendant on a lady’s necklace –  
The gemstone on the band of her slender waist –  
The jewel that lies between her breasts –  
The headcrest on a delicate woman:  
this Jewel of a Poet!

46

kavigaloļ ā purāṇakavipuṅgavarollidar īgaļ illa sa  
 tkavigalenalkevēḍavara pōdoḍavandira kabbam innum i  
 rpuvu guṇadōşaman nikaşamiṭṭu parikṣisi nōqe tāve pē  
 lave budharirdu nōlpudu purātananūtanakāvyarēkheyān

47

guṇamane tōrpan dōşada  
 guṇaṅgaļane negaldu tōrpa durjananum adēn  
 guṇagaṇanege tōrpan kṛti  
 guṇadōşaparīkṣegāran ār bāriparō

48

śrīyutanōl udārate vā  
 kchrīyutanoļ amatsaratvamāgadudāram  
 śrīyutan amatsaran vā  
 kchrīyutan ādoqe kṛtārtharāgare kavigal

49

pratibhe nisargamuṇṭu kiridōdugaļol kiriduṇṭu balme śrī  
 ghrate kiriduṇṭu pēlvoḍavarindaļavalladudantaṇam sara  
 svati varavittavol kelabarōdade kēlade kalgalante ga  
 rvitar aḍasir arthakṛtigēn mativantaro puṇyavantarō

50

vanaruhabhavan enisida daṇ  
 ḫanāyakan kēsi tirde pēlđan kavira  
 nnaa pēlđa kṛti yaśaśśrī  
 vanitegalaṅkṛtiyenippudondaccariyē

51

They say the best are among the ancients,  
there are no worthy poets now.  
Don't say that – Poets may pass  
but their works stand –  
What is excellent? What can be faulted?  
See and test on the touchstone  
Poetry will speak for itself. May scholars examine  
the quality of poems, whether old or new.<sup>24</sup> 47

He that seeks only excellence,  
or wicked men who twang bows looking for a fault:  
If you really must count  
merits and faults, who is to stop you? 48

The wealthy are not generous,  
those clever in speech are not free from envy,  
were the generous to be wealthy, and the unenvious be  
clever in speech, poets would be blessed. 49

A natural genius is rare; most have no strength  
for scholarship or sharpness. They cannot deliver.  
In their arrogance, the unread and inattentive  
believe they are blessed by Saraswati  
Proud like rocks, they write for money.  
Such is their intelligence! Such merit! 50

Chieftain Keshi, considered to be  
the Lotus Born God refined this work.  
Is it any wonder that Ranna's composition  
is an ornament on Lady Fame? 51

kurubhūbhṛdbalatūlakālapavanān kauravyagandhēbhakē  
 sari duśsāsanaraktaraktavādānān duryōdhanōrukṣamā  
 dharavajran kururājaratnamakuṭōtkūṭāṅghrisaṅghaṭasān  
 garanendendabhivarnīpen raṇayaśāśrīrāmanān bhīmanān

52

desedesegōḍidanyakari dikkariyādudarātibhūbhūja  
 prasaramē dikpatiprasaram ādudu vairibalām kumāriyar  
 besagoļe dikkumāriyar enal doreyādudadarke mecci ba  
 ḥṇisal abhiyōgamāyenage sāhasabhīmanā sāhasaṅgaṭan

53

karam iṛidu hiḍimbajāṭā  
 surara jarāsandharasandhīgaṭumān bakasam  
 haraṇan kīcakamathānan  
 nirastamitavairinivahagajasimhabalan

54

khaṭaduśśāsanakṛṣṇalōhitajalāśliṣṭan kuruprōdbhava  
 pralayajvāli suyōdhanōrumakuṭōdghaṭapratijñākṣarā  
 valīvinyastaviśālaniścaṭaśilāstambham kurukṣētradol  
 pralayōgrāntakanantagurvan oļakonqīrdan hiḍimbāñtakan

55

The Wind at the time of dissolution will blow away  
 the army of the Bearer of the Kuru Earth  
 like cotton. He is a lion against the sweet smelling  
 Kaurava elephants. His face red with  
 Dushasana's blood, a thunderbolt against  
 Duryodhana's mountain thighs who struck  
 Duryodhana's jewel studded crown with his feet.  
 I describe this battle-renowned Bhima, Rama's equal.

52

Rival elephants scatter  
 to become guardians of the directions,  
 Kings flee to become the lords of the cardinal points,  
 Army maidens who are fit  
 to be mistresses of the directions<sup>25</sup>  
 I strive to describe the audacious Bhima  
 deserving of praise.

53

He rained blows on Hidimba and Jatasura,  
 tore Jarasandha asunder by his joints,  
 vanquished Bakasura and Kichaka,  
 wrecked the army elephants,  
 for he possesses the strength of lions.

54

Smeared with the dark blood of the wicked  
 Dushasana who rose from the Kurus  
 He is the flame at dissolution of the world.  
 Etched in letters on a wide, immovable pillar  
 is his vow to break the thighs and crown of Suyodhana.  
 The slayer of Hidimba stands on the Kurukshetra,  
 frightful and ogre-like at the time of dissolution.

55

ā prastāvadol drṣṭādraṣṭaparampareyemba vṛddhakañcukiyum  
 buddhimatiyemba mēlada keḍadiyum berasu dēvāsura  
 yuddhakke karagambottāl embantanavarata bāṣpavāridhārāpūra  
 parivāritapalavanētrayum asahyaparibhavānaladandahyamāna  
 gātreyumāgi yajnavēdīsambhaveyum yājñasēniyum  
 durpadarājōpavanajaya vajjayantiyumenisida pāñcālarājatanūje  
 pavamānatanūjanallige vandu –

danujavirōdhi mādiḍodam āgada sandhiyo! ēno ninna sai  
 pinol avaśiṣṭanirdhanasuyōdhanamā ytarisēne sindhunan  
 danadhṛtarāṣṭrarirdoreye nammarasan maraḍdimbukeygumen  
 danuśayam ādudindenage samśayaman kaļe kauravāntakā 56

khaļaduśśāsanavakşa  
 ssthālōccalatkrṣnaraktajaladin kōpā  
 naļanan malgisadinnum  
 galagalitasakōpaniṛpa teradindirday 57

samavāyam ahitaro! san  
 dhimādi yamasūnu pēle vanavāsave dal  
 nimage śaraṇenamanda  
 gnimukhade puṭṭidudarīnde śaraṇagnimukham 58

endu nondu nuḍiye marunnandanan darahasitavadanāravindanāgi  
 tannantargatadol –

Meanwhile, Kanchuki<sup>26</sup> who by convention may go unnoticed or unnoticed, is accompanied by Buddhimati her intimate companion and Yajnaseni, daughter of Panchala, born of a fire sacrifice, and burning with the fire of intolerable humiliation approached the son of the Wind. Her eyes are red as though she were carrying a *karaga*<sup>27</sup> into battle while tears stream incessantly from her eyes, that are like tender red leaves. She is a pillar of victory in his garden.

No agreement came about even after Krishna,  
enemy of demons, made attempts.

By your merit alone, Suyodhana remains pitifully  
in the enemy camp.

If the Sindhu's son and Dhritarashtra agree to a truce,  
our king will return to them joyfully!

I am in turmoil today, relieve my doubts,  
O Kauravantaka, Destroyer of the Kauravas!

56

Has your fiery anger been cooled  
by the warm blood that oozed  
from the chest of that wretched Dushasana?  
Has your anger too reduced so quickly?

57

If the son of Yama agrees to an accord –  
that is, a concourse with the enemy,  
your refuge will be a forest dwelling. As for me,  
born in the mouth of fire,  
I will turn to fire for sanctuary.

58

As she appealed in such agony, the son of the Wind with a smile  
on his lotus-face, thinks to himself,

kururājānujabhīkara  
 karaviluļitanīlakabaribharaman piḍidum  
 paribhavisal krṣnege mige  
 dorekolisade kōpaman manastāpamuman

59

endupalakṣisi –

dhātriyuman ī hutāśana  
 putriyuman barīde sōltanallan jūdin  
 kṣatriyatējamuman yama  
 putran ripugande sōltanāgalevēḍā

endanilasutan nijāgraJaṅge muļidu –

60

paravaśadoļ irdarō mēṇ  
 parārjitaprāṇar ādarō draupadiyan  
 paribhavisuvalli nōḍu  
 ttiral akkume pavanasūnugam pārthaṅgam

61

endu tanagam arjunaṅgam oḍane muļidu –

vinayamane bagedu vikrama  
 mane bageyade naranum ānum emagam sammō  
 hanamādudakkumanda  
 nṇa sūnṛtavacanamemba mantrākṣaradin

62

eṇdu paśccāttāpaṅgeydu kurukulavīlayajvāle suyōdhanapralayakāle  
 pāñcāliya vadananaman nōḍi –

The monstrous hands of the brother of the Kuru king  
roughed up the dark hair caught in his grasp.

He humiliated Krishna

Would she not be anguished her anger not aroused?

59

He observed,

Not only did he lose the Earth,  
but the daughter of the fiery oblation eater too,  
On that day, did the son of Yama not lose  
the luminous will of Kshatriyas  
when he lost to our opponents?

60

The son of the Wind felt his anger rise against his brother,

Have I, son of the Wind, and Partha  
forgotten ourselves?

Was it right to look on as Draupadi  
was humiliated? Are our lives an offering to another?

61

Feeling his anger against his brother grow,

Arjuna and I committed a sin that day,  
We thought only of humility, not of valour!  
We were deluded by our brother whose sincere  
words sound like syllables of a magic spell.

62

Filled with remorse, He, the fiery flood over the Kuru clan, the  
man who would dissolve Suyodhana, looked at Panchali's face,

galiyisutire kabaribharam  
 galīyisutire nayanavāri ninnānanadin  
 naļinānane nīnire kuru  
 kuļāntakan galitakōpanē kali bhīman

63

satyapratijñan ene kuru  
 patyūrukirīṭabhaṅgaman pañedu jagat  
 stutyakṛtakṛtyan enisade  
 satyāśrayavesarge muyyanāmpane bhīman

64

saṅgararaṅgadolīrīva be  
 ḏaṅgavesar negale negaldu saṅgaraman tō  
 rpan gaḍa negaldāhavama  
 llaṅgam jākavvedēvīgam puṭṭidudan

65

nīnagniputriyay pava  
 mānatanūbhavane n ān aṇam kūḍe susan  
 dhānamarinṛparol entana  
 lānilasamyōgam uripadirkume pageyan

66

kurukulajītvākarṣaṇa  
 pariṇatam idu kālāhastam allade paramē  
 śvari kēśahastam akkume  
 parābhavajvalana dhūmakṛṣṇam krṣṇē

67

When tears fall, streaming down your face,  
my Lotus faced One and your hair is let loose  
How can the Destroyer of the Kuru race,  
the warrior Bhima's anger subside now?

63

He is true to his vow –  
He will break the thighs and crown of the Kuru king  
to the praise of the world.  
Without fulfilling his vow, how can Bhima be proud  
to be called 'Satyashraya',  
One who takes Refuge in Truth?

64

*Irivabedanga*, the skilled warrior  
is renowned on the battlefield  
Will he not participate and prove his valour?  
Born to the illustrious Ahavamalla and Jakkave –  
Does it not prove his mettle?<sup>28</sup>

65

Daughter of Agni, you  
and I, son of the Vayu – if we were to join forces.  
It would be a happy union  
between fire and wind.  
Wouldn't it torment enemies?

66

Parameshvari! The smoke of dishonour  
has turned your fistful of hair black!  
O Krishne! Fate will drag his frightful hand<sup>29</sup>  
through the life of the Kuru clan.

67

todegalan uđiyal gurugal  
 tođesakkegalāge makuṭabhaṅgam māđal  
 nuđidenage makuṭabaddharu  
 m ođanirdarum avara kambhaśaktigalādar

68

kurunandanaramṇ konden  
 kuruśābānujana nettaran kuđiden pū  
 ḡederadan tīrciden irdapu  
 verađum avam tīrci tīrcadirpene pageyan

69

ūrugalan uđiven ođeven  
 kauravaparivṛđhana makuṭaman vēñīsam  
 haram māđuven adarin  
 bhāram adinitalladenna paribhavabhāvam

70

kurukulaśōñitapādapadmatalam taļō  
 darige vṛkōdaranāgipan kacabandhaman  
 dhurateyan ātana pūñda puñke śilātaļā  
 kṣaram enisirpa janōktiyan pusimālpanē

71

arana magan prārthise bāñ  
 dođeya magan māđe sandhiyādapudenutum  
 marugadirañana mātan  
 peragikkuven ajjanirdu māñbođamīyen

72

I will break his heavy thighs into pieces  
and knock his crown off, I said to my Gurus  
and to the crown bearers and their companions  
who remain his pillars of support.

68

I have killed the sons of the Kurus!  
I have drunk the blood of the brother of the beloved Kuru  
fledgling – I fulfilled two vows  
but two remain still – I will fulfill them too, won't I?

69

I shall break his thighs,  
and strike the crown of the Kaurava Lord,  
I will coiffure your hair,  
your heavy disgrace will not fall away unless I do.<sup>30</sup>

70

The Wolf Bellied One came to slender bellied  
Draupadi, the soles of his lotus feet bloodied  
after the Kuru clan. He would tie her braid, prettily.  
When people say that his resolve is written in stone,  
can it be a falsehood?<sup>31</sup>

71

When Dharma's son entreats the son of the Sky-river:  
Don't be upset by the possibility of a truce –  
I will set aside my elder brother's words  
and pay no heed to my grandfather  
if he tries to restrain me.

72

danḍitavairi vairibalalōhitabandhuradandanḍam ī bhujā  
 danḍamum ājibhīkaravirōdhividāraṇadanḍam ī gadā  
 danḍamum ugrapannagavibhīṣaṇamāhavaśaunḍam ī dhanu  
 rdanḍamum ulvīnam drupadanandane sandhiyan āgalīvenē 73

endu mattam intendant –

kururājārṇavabāḍabāgni kururājāraṇyadāvānalām  
 kururājāmbujacandrārōci kururājādrīndravajrāyuddham  
 kururājōgratamastamōri kururājēbhēndrakaṇṭhīravam  
 piridum kānteya muṇde puṇdu nuḍidam cālukyakanṭhīravan 74

## Gadya

Idu samastbhuvanavallabhajanāśrayan śrī  
 prthvīvallabhan mahārājādhirājaparamēśvaran  
 paramabhaṭṭārakan śrīsatyāśrayakulatilakan  
 śrīmadāhavamalladēva śrīpādakalpa pādapāśrayāsannavarti  
 kavicakravarti kavirannaviracitamappa cālukyacakravarti  
 śrīsāhasabhīma vijayadol bhīmasēnapratijñāvarṇanam  
 prathamāśvāsam

This arm, graced by the blood of a chastised army.  
 This fierce mace shattered opponents in battle.  
 This terrible battle-worn bow striking fear like a raging  
 serpent – with these three *dandas* in hand,  
 Would I allow for a reconciliation?

73

Again, he replied in the same manner,

He is the fire spreading through  
 the Kuru king's ocean, the fire in the forest of the  
 Kuru king, moon to the lotus-king,  
 Indra's *vajra* weapon on the greatest mountain,<sup>32</sup>  
 the bright sun dispelling the dark Kuru king;  
 lion amongst the most excellent elephants,  
 the Chalukya lion swore an oath before his woman.

74

This is the first canto describing Bhimasena's oath, in the *Victory of Sahasa Bhima*, the Chalukyan Emperor that the Poet Ranna, Emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of poets, ruler of the earth, the refuge of men, king of the world.

## Dvitiyāśvāsam

śrīyan kurūbhṛdbala  
tōyadhiyoḥ kaṭedu paṭedu bhujamandaradin  
dāyādamallan enisida  
jēyan bhujabalavibhāsi sāhasabhīman

1

antu kauravyākulakālānanalānum duśśāsanādanujaviśāla  
vakṣahṣṭhaṭakēḥīṇsimhanum kururājānūjamahāmahīja  
mūlōnmūlāna prālayaprabhanjanānānum prabālāripijabaṭa  
bhujabalaparikṣēpaghūrṇītārṇapraṭayārṇavānum pracānḍa  
bhujabalāvaṣṭambhagambhīranum kururājanirvyāja  
nibiḍōrudvayabhangapratijñābhārānum phāṇipatikētāna  
dhūmakētuvum pāṇḍavabalapradīpanum pāṇḍavabala  
prākārānum ēkāngavīrānum jarāsandhasandhibandha  
vighaṭānanānum satyāśrayakulatilakanānum iriva  
beḍāganānum sāhasabhaṭarajavānum cālukyanārāyaṇānum  
sāhasāñkanānum enisida bhīmasēnanāntu ārūḍhakōpanum  
pratijñārūḍhanānumāgi –

samadēbhakumbhabhēdana  
samayōgranakhange harige mṛgaripuvesaru  
ttamikeye ninage jarāsan  
dhamathanakuruvairivesaradēnunnatiye

2

## Canto Two

Daring Bhima, powerful in arm is invincible  
against his brother-warriors who seek their inheritance,  
for his arm is the Mandara mountain that churns the ocean  
of force of the Kuru king to gain Shri, Goddess of Wealth. 1

In this manner he, the fire of Kaala<sup>1</sup> for the Kaurava clan, a Narasimha who played upon the wide chest of the demon-born Dushasana, a cyclonic wind at the final deluge that uprooted the pride of the strong tree-like brother of the Kuru king, the encircling roaring ocean of dissolution that drowned the enemy's mighty army, a majestic man supported by those terrible arms – on his mind weighed the vow to break the Kuru king's thick, straight thighs. He, the fiery comet tail against the Serpent Flag Bearer, he causes the Pandava strength to glow, wall of the Pandava fort, a lone hero who tore Jarasandha's joints apart, he: the *tilaka* of Satyashraya's line, illustrious slayer, he is Yama, god of death dominating the brave soldiers of the enemy camp, Chalukya Narayana, Chalukya Lion, the Chalukya Sun, of spotless character, the *Ammana Gandhavarana*, he, the symbol of audacity is Bhima-sena who in mounting anger has fulfilled his vow.

With his savage claws the lion cleaves the forehead  
of the rut elephant: Is it befitting to be called an  
*Enemy of Deer*? You, who dichotomized Jarasandha:  
Does it honour you to be called the *Enemy of Kurus*? 2

īrvabedangadēva paramēśvara sāhasabhīma ninnołā  
 riñidu barduñkuvar nijabhujōgragadāparighaprahāradin  
 parīvariñyāgi puñnuveñanagi marulguñisāgi yuddhado!  
 kurudariyāgi bildaribalangale pēlave ninna bīraman

3

endanilanandane anilanandananan pogaldu –

ođal ođameyembiverađum  
 keđalirpuvu keđada kasavaram jasam adarın  
 keđuvodalođameyan endum  
 keđadođamege māruguđuvudirīvabedañgā

4

mañikanakam vastuvibhū  
 şañañgalan koñtu penđirolvare gañdar  
 guñamane merevudu śastra  
 vrañaman ninnante meñevudirīvabedangā

5

endu müdalisi nuñiye buddhimatiyintendal -

erevargīvan bhayadin  
 şarangevare kāvanīvakāvaguñakkār  
 doreperariñvabedangana  
 koraloł koñkunte nuñiyolēn todałuntē

6

āraye nṛpar ārum vā  
 ksārar kartavyasārar allar adantan  
 tāruman ařiven kēl sthiti  
 sāran ninnannavan īrīvabedañgā

7

Oh Illustrious Slayer, Lord and Supreme One,  
 Daring Bhima! Who could survive after  
 causing you injury? Your terrible mace and iron bolt  
 hack away like sheep being chopped up,  
 Wounded corpses become food for ghosts in war.  
 Don't your fallen enemies proclaim your heroism?

3

So the daughter of Fire praised the son of the Wind,

Both, the body and its ornaments  
 come to ruin. Fame is the gold that escapes destruction  
 Therefore, Oh Iridescent Slayer, give away your body  
 and riches in exchange for everlasting wealth!

4

Do jewels, gold, wealth  
 and ornaments please wives? Like you, may husbands  
 demonstrate their merit  
 by wounding with weapons, Oh Illustrious Slayer!

5

When she taunted him in this manner, Buddhimati responded,

He gives to those in need, he protects them  
 who surrender in fear; Who but the Illustrious Slayer  
 is as charitable and forgiving? Is there a crookedness  
 in his expression, a stammer in his speech?

6

If you think about it, speech is everything  
 for these kings, not duty –  
 I know them well and that is how it is.  
 Listen, Oh Illustrious Slayer!  
 Only kings like you fulfil the affairs of state.

7

enalum vrddhakañcuki yintendal- avara pūrvajarapp arasugal  
 olañayōdhyāpura paramēśvaranum satyādiguñāśraya vallabha-  
 num atiprauḍhadīśādantiprakaṭaprabhāvanappa satyāśraya  
 dēvanin viṣṇuvardhanāparanāmadhēyanin rāṣṭrakūṭa  
 gajaghatāvighaṭana siṁhan enisida jayasimhadēvanin  
 atipravardhaprajānurāganum atiprabalañarāmanum  
 enisida rañasiñgasimhanin vāṭāpi puravarēśvaranum  
 aśvamēdhayajnañākṣitanum dvīpāntaraprakaṭaprabhāvanum  
 enisida pulakēśidēvanin parirakṣitapavitravarman enisida  
 kīrtivarmadēvanin tattanayanapperadane yasatyāśraya  
 dēvanin avana kīriya maganappa mangalārṇavanin  
 satyāśrayan apperañdaneya satyavratiyin tattanayanappa āditya  
 varmanin tadapatyanappa vikramādityanin tattnayanappa aditya  
 varmanin tadapatyanappa vikramādityanin tatputtranappa  
 durdharamallanin tannandananañappa niravadyāpara  
 nāmadhēyanappa vijayādityabhaṭṭārakanin tatsūnu mitranappa  
 vikramārṇavan enisida konkañi vikramādityanin ātana kīriya  
 maganappa bhīmaparākramanin tajjātānapperañdaneya kīrti  
 varmanin tatsūnuvappa piriyatilapanin ātanamaganappa  
 mukundiya kondakundiya bhīmanin ātanamaganappa vikra-  
 māditya dēvanin ātanamaganappa rañarangamallan enippayyaṇa  
 dēvanin ātana magan uttungamallanenisida vikramādityanin  
 cālukyakulōdbhavanappa vikramādityadēvañgam cайдya kulō  
 -dbhaveyappa bonkādēvīgam puṭīdan - svasti - samasta  
 bhuvanāśrayan śrīpṛthvīvallabhan mahārajādhirājan raja  
 paramēśvaran paramabhaṭṭārakan karahaṭabhayankaran  
 jādilāndra kulīnabhuvañasadguṇa mañivibhūṣaṇan sindhura  
 kandharādhirūḍha pallikōṭṭollanghanan bhadrakavidrāvanan  
 konkañabhayankaran ubhaya baladallañan mārmalevari  
 gajakēsari karīndrakanthīravamallan vairiphañīndra sauparṇan  
 krākalikarājagajakēsari rañakumbhikumbha kanthīravan  
 yādavakulāmbara dyumañi rañarangabhīṣaṇan ripubala  
 bhanjanan sāmantamṛgaśārdūlan rañaraṅga  
 rākṣasan akalankarāman tañavargatalaprahāran arīṣṭagharaṭa

Then the elderly Kanchuki spoke, ‘Among the ancestral kings was the king of Ayodhya, the supreme lord Satyashraya who was the refuge of such merits like truth, whose influence extends to the guardian elephants of the great directions, and who was also called Vishnuwardhana, Jayasimhadeva who felled the Rashtrakuta elephants and received growing love from his people, Ranasinghasimha who was attractive in battle and loved by his people, Pulakeshi, the supreme lord of Vatapi city, who performed the *Ashwamedha* sacrifice, and whose influence spread to the islands, Keertivarma, who protected the auspicious, became the king. His son was the second Satyashraya. His youngest son was Mangalarnava, the ocean of auspiciousness. Another Satyashraya was the second Satyavrat. His son was Adityavarma, and his son was Vikramaditya. His son was Durdharamalla and his son was Vijayaditya Bhattacharaka, also known as Niravadya. His son Konkanī Vikramaditya was also known as Vikramarnava. His younger son was Bhima Parakrama whose son was the second Keertivarma, and his son was the elder Tailappa. His son was Kundiya Bhima who killed Mukundi. His son, Vikramaditya had a son, Ahavamalla whose title was Rañarangamalla, great warrior. Ahavamalla married Bonkadevi who belonged to the Chaidya lineage. His son Vikramaditya was Uttungamalla, a great warrior. [Benediction] He is the refuge of the whole world, lord of the earth, great king of kings, supreme lord over kings, the venerable one. He wields terror over the king of Karahata, decked in ornaments that are his merits, having noble birthwinning over Jaadhilandhra,<sup>2</sup> who mounted an elephant and won over Pallikota, destroyer of Bhadraka, a terror to the Konkan, terrifying to both armies, a lion against enemy dynasty. Terrifying in battle, he smashes the herd of enemy elephants. He is Kareendra, lion warrior. He is the Garuda to the enemy serpents, lion to the *krakali* elephant, a lion who attacks the forehead of the most excellent elephants, the sun of Yadava clan, terrible in the battle. He is a tiger among the deer. Demon in battle, Rama without blemish, vanquisher of armies,

rāstrakūtakālakūtan nijabhujacakravarti pāncāla  
 madēbhapancānanan samhārasimhitvaghūrjara  
 vajradāḍhāghūrjarabhayajvara samastamālavasaptārci  
 śatrugrahōccātanānum mattam anēkadēśādhīśvaran  
 paranpamadagajaghaṭābhanjanānum  
 utpakyamallan śīmannūrmāḍitailapadēvan enisidāhavamalla  
 dēvanin uditōditamāgi banda cālukyavamśadol elliyum  
 innevaregam nuḍidu pusivudum āḍi alupuvudum kūḍi  
 tappuvudum bēḍidargilembudum kādi solvudum  
 peravennan pidiyisuvudum kanasinoḍappoḍam illam –

dhanarakṣege lōbhām nija  
 tanurakṣege pusi nijātmarakṣege bhayam ēm  
 binitum akāraṇam ivarōla  
 ganapēkṣakan enisi negaldan iṛivabedaṅgan  
 embudum

8

bhīmasēnananumatadol narmasacivanum parihāsa  
 kēlīśīlanum enisidavidūṣakan endan, ele vṛddhakañcuki  
 nīnum dēvāsurayuddhakke karagambotta ḍāvara  
 ḍākiniyenisida pāñcāliyum buddhimatiyemba mēḍada  
 gāludoḍtum intī mūvarum banda vamśāvaliyuman  
 nijāvaliyuman oḷittāgi pēlde ninna cennabhāṣitam  
 adolittādudidēn innelliya dhṛtarāṣṭran ettaṇa gāṅgeyan  
 elliya sandhi kāryam duśśāsanādigaḍappa nūrvar  
 kauravaruman agurvāge kondikkidan innorban ulīdan  
 duryōdhananan kolvudum gelvudum nammarasangāvudu  
 gahanam adarke cintisadirim endu pāñcālarājatanūjeya  
 mogaman nōḍi –

the great poison that troubles the Rashtrakutas. Emperor with brave arms, five-faced he appears to Ghurjaras to have lion like qualities, wielding the Vajra weapon against the Ghurjaras, bringing in them a feverish fear. He is the fire spreading through the Malava kings, who wards off the control of inauspicious planets, lord of numerous countries, he destroys the armies of rut elephants. He is Utpakyamalla,<sup>3</sup> Nurmadi Tailappa,<sup>4</sup> Ahavamalladeva, of the Chalukya line. Among the Chalukyas, no one has committed faults till today, none has gone back on his word, denied a request, been defeated, captured another's woman; they would not dream of such things!

Coveting wealth,<sup>5</sup> lying to protect the body,  
fearfully protecting himself –  
Such qualities have no reason to exist in him  
He is the renowned *Irivabedanga*,  
the Illustrious Slayer!

8

With Bhimasena's permission, Vidushaka,<sup>6</sup> his intimate and witty companion, said: Oy! Old Kanchuki! You, Panchali and Buddhimati appear like *Daavara* spirits carrying a *karaga* into a battle between gods and demons. You have recited your lineage and spoken well of your kings. Your eloquent speech is very nice! But where is Dhritarashtra? Where is Gangeya? Where is the treaty? Dushasana was killed first followed by a hundred Kauravas. Only one remains: Duryodhana. To kill and win over him is no big deal for our king. Do not worry about it.<sup>7</sup> Having said this, he turned to look at Panchali,

kurukulaman nungide yi  
 nnarebaruman nungalirpe kurupatiyuman i  
 nnerađaneyā hiđimbiyane  
 mmarašan rakkasiyan elli tandano ninnan

9

māruti nijavēñīsam  
 hāram māđidode mālpudenagam ninagam  
 pūrañege jañharapiñharaka  
 pūrañegēn māđadentu kareven ninnan

10

endu vidūšakan aluttum banda tannan naguttam pōpante  
 santōšam māđidudarkođambaṭu cāruhāsini nijanivāsakke pōdal  
 annegam itta śantanutanūjanum mandākinīnandanananum  
 vasiṣṭhaśāpa vasundharāvatīrṇāvaśiṣṭhavasuvum  
 jāmadagnya śiṣyanum paraśurāmavijayiyum kanakatāla  
 dhvajanum dēvavratiyum svēcchāmr̄tyuvum  
 kurukulapitāmahanum āhavabhīśmanum enisida  
 bhīśmana śaraśayanadolambhāradvājagōtranum kumbha  
 saṃbhavanum ubhayabalapradhānōpādhyāyanum  
 trailōkyadhanurdharanum rudrāvatārajanakanum  
 jāmadagnyaśastrasarvasvapratigrahapraṇayapavitra  
 prabhāvanum cāpasāmarthyasampannanum śōṇāśma  
 sēnayañjasārathiyum kanakakalaśadhvajanum enisida  
 billajāṇam drōṇaļivinoļam sindhudēśādhīśvaranum  
 duśśāleya manōnayanavallabhanum śalyasārathiyum  
 duśśāsanana manōrathasārathiyum enisida tanna maidunan  
 jayadrathana vipattinoļam bhaumasutanum śatamakha

You swallowed the Kuru clan  
 You will swallow the surviving ones including the Kuru Lord.  
 A second Hidimbi –  
 Where did our king bring you demoness from? 9

When Maruti<sup>8</sup> braids your hair  
 your belly will be filled.  
 Please, arrange to fill mine too<sup>9</sup>  
 Otherwise, what name shall I call you by? 10

She smiled and at Vidushaka's words and returned happily to her home when before she had come in tears. By this time, he, being also Shantanu's son, the son of Mandakini, was the last *vasu*<sup>10</sup> to descend on earth on account of Vashishta's curse. Being Jamadagni's disciple, he won over his son Parasurama. His flag bore golden cymbals and he was called Devavrati for had sworn an oath to the gods. He who would die by his own will, the grand sire of the Kuru clan, terrifying in battle, *this Bhishma lies on a bed of arrows.*

From the Bharadvaja clan, the Pot-born One was principal instructor<sup>11</sup> to both the Kauravas and Pandavas, an archery expert across the three worlds. He was Ashvatthama's father, who is Rudra's incarnation. He received all of Parasurama's weapons and was blessed by him. *This Drona was killed*, who was proficient in the art of the bow, his chariot guided by red horses, and whose flag bore a gold kalasha pot.

King of the Sindhu land, Lord of Dushshale's mind's eye, Shalya's charioteer, charioteer of Dushasana's desires, disaster for his brother-in-law Jayadratha, Bhagadatta, son of Narakasura, who was son of Bhoomi, Indra's friend, owner of four lakh elephants who rode the Supratika elephant, firm in his resolve, possessing great strength, *Bhagadatta was killed.*

sahāyanum caturlaksagajaghatāvēṣṭitanum supratīka  
 sindhurabandhura kandharādhīrūḍhanum dhṛḍhasamaya  
 bāhuprabhāvōdāttanum enisida Bhagadattana  
 maraṇadolam kurukula vr̄ddhanum bhūribhuja  
 balāvaṣṭambha gambhīranumenisida bhūriśravana  
 viyōgadolam saubalabṛhadbalavindānuvinda  
 prabhṛtigalalivinolam yuvarājanum drupadarāja  
 nandanāṁbara kabarikākṛṣṭidhṛṣṭakanum enisida  
 tannaṇugudamman duśśāsananapañcatvaprapancadolam  
 dinakaratanayanum rādheyayanum angaviṣayādhiīśvaranum  
 svabhāvaśauryāvatāranum kālavaṭṭakārmukanum  
 kārmukaguruśiyanum jāmadagnyaśiyanum sahaja  
 kavacālankṛtaśarīranum madagajalakṣaṇadhvajanum pratidinapra  
 vartitāṣṭādaśakōṭisuvarṇadānasantarpita  
 sakalabhūsuralōkanum mahābhāratasamarasāgara samuttaraṇapa  
 ripatāntahkarāṇapariṇatakārṇadhāranum  
 enisida tannaṇugālappa karṇana sāvinolam madra  
 viṣayādhipatiyum vyāghrakētananum śastranirbhara  
 nipiṇanum samarēbhaśalyanum enisida tanna māvanappa  
 śalyana samṛhaṇadolam kurukulacūḍāmaṇiyum gāndhārī  
 dhṛtarāṣṭranandanānum bhānumatīvadanakamalabhānuvum  
 lakṣaṇajanakanum pannagapatākanum kanaka  
 latālāñchitōttungaghanagadāyudhanum divyamuni  
 varāparādanum sakalalakṣmīnivāsanum samara  
 dhairyānum mahāśauryānum rādheyānijasahāyanum  
 chaladankamallānum sakalabhōgalakṣmīpatiyum  
 abhimānadhanānum enisida suyōdhanānum cintākrāntanāgi –

asuhṛtsēnege sālvanorvane gaḍam rudrāvatāram gaḍam  
 nosalo! kaṅgadāmēndu nacci poreden tānakke tammammana  
 kkisalāṁban tiruvāyge tandaṛīvarē tāmirvarum kayduvan  
 bisuṭar jōlaḍapāliyan bagedarillā drauṇiyam drōṇanum

The elder in the Kuru clan, *Bhurishrava with his powerful arms was torn apart, Shakuni, Brihadbala, Vinda, Anuvinda and more all perished*. The prince, the disgraceful man who grabbed Draupadi by her hairbun, *Dushasana, beloved brother has gone to the five elements*.

The son of Dinakara, son of Radha, ruler of the Anga country, brave from birth, who wielded the *Kaalavatta* bow, the foremost disciple of the archery expert, disciple of Jamadgni born with decorated chest armour and having a rut elephant on his flag. Every day, he made gifts of gold worth three crores to Brahmins, the skillful boatman whose mind desired to cross the Mahabharata ocean,<sup>12</sup> *Karna, the beloved friend perished*.<sup>13</sup>

The king of Madra whose flag bears a tiger, skilled in the art of weaponry, who brings military elephants under his control,<sup>14</sup> *Shalya, his uncle perished*.

The jewel crest of the Kuru clan, son of Dhritarashtra and Gandhari, the son of the elder Kuru Dhritarashtra and Gandhari, Sun to Bhanumati's lotus face, the moon to the lily-eyed Chandramati, elder brother of Dushasana, father of Lakshana, bearer of the serpent flag, wielder of a huge, great mace encrusted with gold, offender of sages,<sup>15</sup> he dwells in a house of riches, brave in battle, a great warrior, Radheya's companion,<sup>16</sup> Chaladankamalla, determined warrior<sup>17</sup> who dwells in pleasures Suyodhana is in much distress,

As though he alone could break hostile army!  
 As though the third eye made him  
 The apparent incarnation of Rudra –  
 I brought him up with such love! Does he  
 or does his father know to shoot an arrow  
 through the middle of their bow? They threw  
 the bow away!<sup>18</sup> Neither Drona nor his son  
 has spared a thought for repaying the debt of millet.<sup>19</sup>

mulidāmpar dharaṇīśvarar mige perar bilgondu mēgeyvar e  
 nnoḷam in tīrada tanna kāryabharaman tīrcal perar gandar i  
 nnoḷarē pāṇḍavarembar ē gahanam embādarpadāntājiyol  
 suḷarambettiire sattar enninibarum tammandirum makkalum 12

paduḷam kuḷirdemagā  
 yada mātan tagule gaḷapi pōdan sandi  
 rdadaṭarol īḍidariyan ta  
 ppade kammariyōjan enisidan billōjan 13

arasangaragajjadoḷam  
 dhuradoḷam arisēnegembar adu pusiyāyta  
 teraḍarol ondaraphalamum  
 pariṇatigāytilanarthakam vākyārtham 14

osedarjunaṅge mun kaḷa  
 śasambhavan mānyapadaviyan māḍidoḍam  
 besugegide pāḷigide ta  
 nnasuvan tellaṭigeguduva teradoḷ koṭtan 15

īyal īriyal śaraṇbuge  
 kāyal kṣatriyare ballar abrahmaṇyam  
 bhōyenalum brāhmaṇar avi  
 dhāyenalum ballar īriyal avar entarivar 16

What will the other kings, angry and ready to battle  
with their bows, do to me?

Could other heroes undertake the burdensome tasks that  
I have left incomplete? Are the Pandavas impenetrable?  
His proud words have been laid waste  
as my brothers and sons died on the battlefield.<sup>20</sup>

12

He sat about happily,  
prattling idly about heroism, then departed.  
He did not know to fight with renowned warriors.  
Our archery teacher was fit to teach blacksmiths.<sup>21</sup>

13

With respect to the king's concerns,  
With respect to fighting against the enemy in war –  
I will take care of it, he said  
Lies! Neither has borne fruit.  
His words have become meaningless.

14

In the beginning, the Pot-Born One  
gave Arjuna an honourable place  
When the relationship began to rot,  
He gave up his own breath as a gift to him.

15

Only Kshatriyas have the capacity  
to give freely, to strike hard and to offer protection  
to one who surrenders.  
It is not in the nature of Brahmins –  
they know only to say 'bho!'<sup>22</sup> and 'dho!'.  
What do they know about fighting?

16

cāturvarṇyadolam dvija  
 jātige darbhādhikāram allade vamśō  
 dbhūta nṛpōcitam ariyan  
 ghātipa śastrāstram avarge jātiviruddham

17

ōjan gaḍa ciḥ bhāra  
 dvājadan gaḍa billabalmeyum kulamum ni  
 rvyājam masuḍuvu pānḍuta  
 nūjara pakkadole pālīgide negalḍudarin

18

priyamitran enage kamala  
 priyanandanān avnan enna pakkade paḍida  
 priyaman māḍidan ā kaṭa  
 śayōni negalḍindrasutanin ēgundidanō

19

tapanasutan bērān bē  
 re polladan nuḍidan āvagam bisuṭan ra  
 kṣipa kayduvan enal ā mare  
 yapānḍavan bagedu nōlpoḍaśvatthāman

20

gelalārpoḍiṛidu gelvudu  
 gelalārādoḍaṇmi sāvudālginitē guṇam  
 gelalum sāyalumāṛade  
 tolagidoḍe negalṭe tolagadirkume meyyan

21

seragan beragan bageyade  
 poreyillade kaliya dandeyan nūnkidavōl  
 poredālḍana kāraṇadīn  
 parihipudu bhṛtyanarthaman prāṇamuman

22

Among the four castes, the twice born<sup>23</sup>  
 have no authority except over the ritual grass.  
 It is proper for kings born in the [Kshatriya] lineage  
 to kill their enemies. It is prohibited by birth  
 [for Brahmins] to take up arms.

17

‘A teacher’! Oh, sure -chee!  
 ‘From Bharadvaja’, sure!  
 He sided with the Pandavas,  
 acted out of character for no good reason,  
 diminished as an expert archer and in birth.

18

My beloved friend, the son of the lotus-loved  
 Surya was by my side, abused  
 by that man born in a pot  
 Was he inferior to the son of Indra at all?

19

Think about it, Ashwatthama  
 is a secret friend of Pandavas.  
 In prohibitive language, he would say  
 the son of Tapa is different, and I am different.<sup>24</sup>  
 He threw away his weapons of protection!

20

If you can win, then fight and win!  
 If you are unable to win, then a heroic death is a  
 warrior’s distinction.  
 If you are unable to win or die heroically –  
 If you flee, will not fame flee from you?

21

Disregarding danger or astonishment  
 he shoves bands of warriors violently  
 without protection  
 For the king who nurtured him,  
 he offers his life and wealth to clear his debts.

22

karavālan masevandade  
 maravālan maseye kūritakkume kaliyan  
 poredode kūrpan tōrpan  
 tire tōrkume pande patigesāṅgaradeđeyo!

23

turugōlōl penbuyyalo  
 l̄ arivesadol̄ nanṭanedađo! ūral̄ivinolam  
 tarisandu gañdutanamane  
 neřapadavan gañdanallan entum şanđan

24

endarasan avarge virasamāgi parušam nuđiye sanjayan  
 tannantargatadol̄ –

negaldēkādaśarudran ādipuraşan dēvan lalātēkşanān  
 nagarājapriyanandanāpriyataman drōñańge kāryārthadin  
 maganādan smaraghasmaran dayeyin aśvatthāmanendededođā  
 tmagatam sattvadin ēn parīkşipano pingākşan virūpākşanan

25

page citrāngadan uyyal  
 gaganadol̄ ure tanna tanda bhāndhavakṛtaman  
 bageyadahitamane bagedan  
 pugadirkume pōgi kauravan rauravaman

26

kāryasakhan śakuni gađā  
 sauryasakhan sūtajan gađā bhīśma śarā  
 cāryara nuđi kaype gađama  
 kāryaṅgahikētanańge vidhivilişanadin

27

Can a warrior sharpen a wooden knife  
like a sword is sharpened?  
If you patronize a soldier, he will display his courage –  
What will a coward prove to his master in battle? 23

If he shows no manliness when cattle are abducted  
or a woman laments, or when serving his master,  
in tensions among relations,  
or if a village is threatened,  
then he is no man – simply impotent. 24

Hearing the king speak so harshly about Bhishma and the others,  
Sanjaya thought to himself,

A primordial man, the eleventh Rudra, the three eyed one  
who loved the daughter of the Mountain Lord,  
he destroyed love with compassion,  
became Drona's son for a purpose – when the world  
speaks of Ashwatthama in this manner,  
How can Pingaksha, red-eyed and limited in strength  
scrutinize Virupaksha, the abnormal eyed one? 25

He was rescued when the hostile Chitrangada<sup>25</sup>  
carried him off into the sky – He has forgotten  
his relative's deed, in his vengeance.  
Will this Kaurava not enter Raurava hell? 26

Oh yes! Shakuni is his accomplice in royal affairs,  
The charioteer's son is his valorous companion.  
Bhishma and the archery teacher's words sound bitter,  
of course but this is only an amusement of fate  
for the culprit with the serpent flag. 27

guru kavacam karṇan bā  
 hurakke surasindhunandanān sīsakamā  
 gire meyge muļiyal ariyade  
 kururājana todeyan uđiven endan bhīman

28

dhṛtarāšṭran drumam ādudu  
 śatasākham pancaśākham ādudu pāṇḍu  
 kṣitiruham akṣayam āytā  
 dvitīyam āytēkaśākham ivanindādyam

29

endu Sañjayan kururājanan nōđi –

bhuvanakkārādhyanembīnegalda birudinankakke takkandadin bhā  
 rgavanoļ divyāstraman mun pađedu negalda śauryakke takkan  
 dadin pāṇ  
 ḍavarum kauravyarum kaimugiyē negalda pempiṅge  
 takkandadinda bi  
 lvovajan gāṇḍīviyoļ kādīdan avara śarāsāraman nine kāndai 30

idudal gaṅgātmajanmakkānuguṇamidu rājaprasādakke pō ta  
 kkudidīdōrdāṇḍakanḍūyanakidu sadṛśam kalta bilbinnaṇakkin  
 tidu yuktam bhīṣmanāmakkidu samucitam embante sangrāmarangō  
 nmadar ellar nōđe pempan kadanadol adaṭan tōṛidan  
 sindhuputran

31

His teacher is his armour. Karna shields his shoulders  
 The son of the celestial river is his head-guard,  
 Unable to unleash his anger on his body,  
 Bhima thinks: I will break the Kuru king's thighs.

28

Dhritarashtra grew into a tree  
 with a hundred branches.  
 Rising from the earth, a second five-branched Pandu tree  
 does not decay. The first tree  
 is whittled to one branch because of him today.

29

So Sanjaya looked at the Kuru king,

Respected, bestowed with fitting and famous titles,  
 He received his divine *astra* from Parashurama  
 befitting a brave man  
 The Pandavas and Kauravas  
 saluted him with folded palms  
 The archery teacher fought against Gandivi:<sup>26</sup>  
 You have seen arrows rain down in showers!

30

It is true and proper that he was born of divine Ganga,  
 and received the king's grace,  
 Understandably, his arms have developed an itch,  
 well suited to the expert archer  
 How proper for one with a name like 'Bhishma',  
 The son of the Sindhu river demonstrated his  
 heroism on the battlefield for all to see.

31

kaļašanadījar bhaktige  
kaļašārōhaṇam idenisi neṛapidar avar on  
daļavaltu kādi gelal ā  
ralavaltarjunana ūauryaman nīnariyā 32

ari citrāngadan uyye bhānumati bandākrandanam geyye dha  
rmaratan tammana pēle dharmatanayan ninnan nabhōmārgadol  
śaraniśrēṇiyol andu tandan adan ārgam mogge krṣṇāsvayam  
varamatsyēsu varaprakāśitadhanurvidyāgunan phalguṇan 33

nṛpa ninnan piṣiduyye bhānumatiyan santaisi citrāngadañ  
gupayōgāstraman eccu kūde nabhadin gāñdīvi tarpāgal ī  
kṛpan ī saindhavan ī sarittanayan ī rādhēyan ī madrabhū<sup>34</sup>  
mipan ī kumbhajan ī kuruprabhavarandēn hammadambōdarē

paridiridantakano l pā  
rvara pilleya pōda jīvaman tandan ban  
dereye śikhigittan ā sa  
ccaritan bhujabalade pāṇḍavan khāṇḍavaman 35

kētūkṛtāñjanēyan  
sūtīkṛtaharivaraprasādan madanā  
rātikṛtāstran pītṛpuru  
hūtan kṛtipūrnatākṛtārthan pārthan 36

One was born from the river, the other born  
in a kalasha pot:<sup>27</sup> they have touched  
the pinnacle of devotion.

Yet, it is beyond their scope to win the war.  
Don't you understand Arjuna's daring capability?

32

When hostile Chitrangada carried you off,  
Dharma's son entreated his younger brother  
who shot a ladder of arrows to carry you down  
from the sky, after Bhanumati's tearful plea.  
Who else could do it? Phalguna, the expert archer,  
shot a fish with his weapon  
at Krishna's *svayamvara*!<sup>28</sup>

33

Oh King! Bhanumati was consoled  
when you were under siege.  
Gandivi released a fitting *astra*,  
immediately, you were released.  
When you were carried down from the sky,  
this Kripa, this son of the River,  
this son of Radha, this king of Madra, this Pot-born,

these Kuru men, had they fallen faint?  
The virtuous and strong Pandava  
who went to fight with Antaka,  
returned with the life of the Brahmin's lost son,  
and offered the Khandava forest  
as food on Agni's request.<sup>29</sup>

34

35

Partha, who sat Anjaneya on his flag,  
made Hari his charioteer and compelled Madana's  
enemy<sup>30</sup> to offer his *astra*. He fulfilled his duties,<sup>31</sup>  
whose father is invoked by all.

36

ottajegitta lankeya vibhīṣaṇan itta kubēran alki tan  
 doṭṭida ponnarāsigaṇanittu dharāmarargandu tande pē  
 ḥdatṭida rājasūyamakhaman taḍamillade bēlda bīraman  
 netṭane nīne kandilisalakkume gāṇḍiviyān suyōdhanā

37

mṛḍanoḥ pāśupatāstram  
 baḍedan tridaśādhipatiyoḥ ardhāsanaman  
 paḍedan nārāyaṇanoḥ  
 paḍedan gāṇḍivi subhadreyan bhadramanan

38

kali pannondakṣōhiṇi  
 balam ellaman onde rathadol orvane geldan  
 gelalariyan gōgrahaṇada  
 kalahadoḥ ēkāṅgavijayanādan vijayan

39

antakanum indranum kā  
 māntakanum bhānusūnuvum kaṭaśajanum  
 śantanutanūjan āṛade  
 kuntīsutanān gelalke peṛarārtaparē

40

ēdoreyan laṅkāputā  
 bhēdanapaṭutarakavāṭapuṭabhēdananan  
 tādoreyaṇuvan palayige  
 yādan gāṇḍivige maleva gāṇḍarumolarē

41

When the *Rajasuya* sacrifice was performed  
without delay, Vibhishana of Lanka sent his tributes.  
Mounds of gold offered by Kubera<sup>32</sup> were given to  
Brahmins according to his father's wishes  
How can you denigrate Gandivi's heroism  
that you witnessed yourself, Suyodhana?<sup>33</sup>

37

Arjuna, resolute warrior  
received the *Pashupata astra* from Mrida  
Half the throne from the Lord  
of the forever thirty years olds,  
From Narayana he received Subhadra.<sup>34</sup>

38

The warrior alone won over eleven *akshohinis*  
with one chariot  
Alone, Vijaya won over  
his enemies when the cows were abducted.<sup>35</sup>

39

When Antaka, Indra,  
Vanquisher of Kama, son of Bhanu  
the Pot-born one or Shantanu's son  
could not win over the son of Kunti,  
could anyone else do so?

40

How strong he is to break  
down the door of Lanka  
that the great Anjaneya settled on his flag!  
Could any hero counter Gandivi?

41

uragēndralōkaman po  
 kkuragaroļ īriduragapatiya nijasuteyođan ā  
 daradin jayalakşmiyođa  
 veredan kīrtiyolam onde paseyole pārthan

42

urikoļe kōlmigam koļe višāhikuļam koļe śatrubbhūmiyoļ  
 girigahanaṅgaloļ višamarākṣasasaṅkuļadol varāhasin  
 dhurakharaśayyeyol vipulabhīkaradol nijabāhuvajrapañ  
 jaradolagiťu raksisidalalte sahōdararan vṛkōdaran

43

puge saugandhikāvanaman  
 pugalīyade poñarda yakşaran yamapuraman  
 pugisi kanakābjaman tan  
 da gañdan ājipracanđan īrivabedaṅgan

44

kānanadindagaldambuja  
 kānanaman biṭṭubandu sarasati siri ta  
 nnānanadoluradolire catu  
 rānanananum krṣṇanenipan īrivabedaṅgan

45

bakanan hiđimbanan kī  
 cakanan kimmīranan jaṭāsuranana kon  
 da kali jarāsandhanan i  
 kkikonda ballāl marutsutan kēvalanē

46

He entered the realm of the Serpent King.  
 won against the snakes, and earned his daughter.  
 On one wedding mat  
 Partha sat with Jayalakshmi, Kirti and Ulupi.<sup>36</sup> 42

When the fire spread, when wild animals attacked,  
 as serpents surrounded enemy lands,  
 in forests and dark caves, in the company of enemies,  
 sharing their bed with boars, elephants and donkeys:  
 In those terrible places, did the man with the jackal belly  
 whose arms are a diamond-hard cage,  
 not serve as his brothers' protector?<sup>37</sup> 43

When battle weary Yakshas resisted his entrance  
 at the *Saugandhika* pond, he packed  
 them off to Yama-land and plucked a fragrant lotus.  
 Our Hero, Terrible Man, Illustrious slayer!<sup>38</sup> 44

Saraswati withdraws from Brahma's mouth  
 to sit in his mouth, and Lakshmi  
 vacates the lotus pond to sit on his chest.  
 The Illustrious Slayer is both  
 Chaturanana and Krishna.<sup>39</sup> 45

Baka, Hidimba, Kichaka  
 Kimmira and Jatasura were killed by him.  
 He slaughtered heroic Jarasandha too.  
 Is the forceful son of the Wind an ordinary man? 46

narapatitailapan besase ghūrjarasēnege sūciyāneyan  
 pariyisi geldan oṭṭajeya kappaman aṭṭuvudendu konkaṇē  
 śvaranan idirci sādhisidan ambudhisīmevaram nimircidan  
 dhareyan adēke kēldariya sāhasabhīmana sāhasaṅgalan

47

balavattuṅgakaṅgingarājamadavanmātaṅgasimhan bhujā  
 rgalasaṅcūrṇitavīrakauravaśatan duśśāsanōrassthalō  
 ccaladuṣṇāmbunimagnapūrṇajāṭharan kōpāgnimagnadviṣa  
 dbalan āvangam asādhyan āṛgam adhikan cālukyakanṭhīravan 48

### Gadya

idu samastabhuvanavallabhajanāśrayan śrīpṛthvīvallabhan  
 mahārājādhirājaparamēśvaran paramabhaṭṭarakan śrī  
 satyāśryakulatilakan śrīmadāhavamalladēvaśrīpādakalpa  
 pādāpāśrayāsannavarti kavircakravarti kaviranna  
 viracitamappa cālukyacakravarti śrī sāhasabhīma vijayadol  
 sanjayavacanavyāvarṇanam dvitīyāśvāsam sampūrṇam

Tailappa, lord of men, commanded elephants  
against the Ghurjaras. He won and the Konkan kings were  
made to send an extraordinary tribute.

He assailed the ocean and extended his lands. Haven't  
we all heard – He goes by the name *Daring Bhima*.

47

A lion against the strong Kalinga king who is an  
excellent rut elephant,

hundred Kaurava heroes turned to powder  
in his iron rod arms.

His belly fills with Dushasana warm spilt blood.  
Fiery against enemies, he cannot be conquered!  
Better than any other, the Chalukya Lion!

48

Here ends the description of Sanjaya's speech, in the second canto  
of the *Victory of Sahasa Bhima* that the Poet Ranna, emperor  
among poets, taking refuge at the holy roots of *Kalpavriksha*  
which are the holy feet of Srimad Ahavamalla, has composed for  
Sri Satyashraya, glory of his clan, foremost among warriors,  
supreme lord, king of poets, ruler of the earth, the refuge of men,  
king of the world.

## Tṛtīyāśvāsam

śrīmadamṛtāmśuvamśa  
vyōmāmṛtakiraṇan amaravanditacaraṇan  
bhīmabhujadālitaripunṛpa  
sāmajanavadātakīrti sāhasabhīman

1

endu sañjayan sāhasabhīmana sāhasasaṅgalanabhi  
varṇisuwan –

negaldābhāratamalla śakrasuta bāṇāghātadin bhīmabhī  
magadādanḍavighātadin kurunṛpānīkam paḍalvaṭtu jī  
rigeyokkalgeṇeyāgi bilda bhaṭarin bildaśvadin bildadan  
tigalindam javanunḍu kāṛidavol āytettam kurukṣētradol

2

doṇeyindam tegevāgal ondu tuḍuvāgal pattubāṇam dhanu  
rguṇadindam biḍuvalli nūḍu parivāgal sāsiram vairimā  
rgaṇaman chēdisuvalli lakke naḍuvāgal kōṭi sēnāṅgadol  
gaṇanātītam idendoḍēvogalvudō bilbalmeyan pārthanā

3

## Canto Three

His Majesty belongs to the lineage  
of the ambrosia-moon whose eternal rays extend across  
the celestial range. At his feet are the immortals.  
His tremendous shoulders break down  
elephants of the enemy kings.  
This is the dazzling fame of the Daring Bhima.

1

Saying this, Sanjaya described the intrepid deeds of the Daring Bhima,

Shakra's son,<sup>1</sup> the renowned Bharata hero launched  
arrows and Bhima brought down  
the army of Kuru king with his terrible club:  
the fallen army, fallen horses, fallen elephants strewn  
over the Kurukshestra like crushed cumin seeds...  
As though Yama had vomited after his meal.<sup>2</sup>

2

From the quiver, one arrow becomes ten  
when he prepared to shoot. When they leave  
the bowstring, hundred arrows fly  
one thousand break the enemies' arrows,  
in the soldiers' bodies they turn to a hundred thousand arrows.  
Too many to count!

What praise for the power of Partha's bow?

3

betṭugal ugrāśani sañ  
 ghaṭṭade keḍevante bhīmabhīmagadāsañ  
 ghaṭṭade keḍēdodane paḍa  
 lvaṭṭuvu kāliṅgarājasamaragajaṅgal

4

pavanajavadindaladirīye  
 lavaṇārṇavavīcicayame keḍevantire keḍe  
 duvu tām biṭe kāmbhōjā  
 śvavisaram ā pavanasutagadāsamhatiyin

5

rathavājigal ondeseyol  
 rathaṅgal ondeseyol uruldu keḍeduvu nōḍā  
 rathacōdakar ondeseyol  
 pṛthāsutaprathitapṛthugadāpraharapadin

6

bilvaḍe paḍaliṭṭante pa  
 ḳalvaḍe kaḍitaleya kontadaṇikatṭina toñ  
 galverasu nōḍenōḍa  
 lkelvāduvu pavanajōḍgadāsamhatiyin

7

nararin nararan hariyin  
 hariyan varūthaman tadvarūthadinditṭasuhṛ  
 tkariyan paḍaliṭṭantire  
 marutsutan mōdi tavisidan mārbalaman

8

kelaran nuṇṇane noṇedan  
 kelaran piḍidaḍisi nuṅgidan kurukularan  
 kelaran sauḍane sīḍan  
 kelaran māruti javaṅge bāṇasugeydan

9

Ferocious Bhima's mace destroyed  
the Kalinga king's elephants who fall  
on the battlefield like terrible hills  
destroyed by the thunderbolt.

4

Like gusts of wind  
stirring the trembling rhythm of the ocean waves,  
the Wind's son struck down  
all the Kambhoja king's horses.

5

Chariot horses move in one direction  
The chariots move in another!  
See them fallen and vanquished –  
The charioteer is laid out in another direction.  
Pritha's son<sup>3</sup> is known for the blow of his mace.

6

Archers lie strewn amongst  
scattered swords and spears locked together  
On closer look, they have been turned  
to a heap of bones by the Wind's son.

7

Soldiers slain by soldiers,  
horses by horses, chariots by chariots –  
the Wind's son felled the enemy elephants  
and destroyed his enemies.

8

Some he swallowed delicately  
Some Kauravas he assailed, captured and swallowed,  
Some he split down the front  
Some Maruti cooked for the Lord of Death.<sup>4</sup>

9

kelaran kurudaridarıdan  
 kelambaran sandhisandhiyan paryeccan  
 kelaran desevaligeydan  
 kelaran bhujabaladin aridu śileyoł poydan 10

bađigondu gōnipaṇṇan  
 bađivantire pavanasūnu penkulināyan  
 bađivantire pāluđuvan  
 bađivantire bađidan anibaran kauravarān 11

kelaran bīsiyum ottiyum piđidum ārdiṭṭum gadādaṇḍadin  
 kelaran gurdiyum ardiyum tirupiyum tēdum bhujādaṇḍadin  
 kelaran kuttiyum ettiyum poṇariyum poydum dhanurdaṇḍadin  
 kalikatāne kađaṅgi kolva teradin kondan marunnandanan 12

prakaṭāṭōpade poydu poydu śileyoł vṛkṣaṅgalol mōdi mō  
 di karadvaitade gurdi gurdi kaṭhināṅgam nurgunurgappinam  
 bakanan bāhumadāvalambakanan urdurdugravidyutkadam  
 bakanan vairigajēndranan basakanan kondan marunnandanan 13

desedesegīḍāḍida kari  
 deseyānegał abdhiyolage nīrānegałā  
 gasadolam avabhragajamane  
 posatāgire bhinnasrṣṭivadēdano bhīman 14

Some he chopped to bits,  
his arrows tore the joints apart of some,  
A few he sacrificed to the directions  
and some he ground on stone with his arms.

10

Like shaking down a Banyan tree's fruit  
Like beating a mad dog  
Like pounding a monitor lizard<sup>5</sup>  
Such a beating, did the son of the Wind  
give the crushed Kaurvas.

11

Some he tossed up, pressed, caught and pounded  
with his mace. Some he punched, twisted  
and exacted pain, shaving them down  
with his weapon-arms. Some he pierced,  
hurled, battled and battered them with his bow.  
The Wind's son is a cruel elephant  
killing with gay abandon.

12

Showing off, he hit – hit them loudly, rammed them with  
rocks and tree trunks, thumping forcefully,  
punching with both fists, crushing Baka's solid body.  
Proud of the strength in his arms, he glitters  
like an array of lightning bolts,  
the son of the Wind who killed  
his enemy Basaka, the elephant.

13

Hurled across to different directions  
elephants become guardians of the directions.  
Aquatic elephants swim in the ocean,  
sky elephants fly like clouds...  
Is Bhima creating different creaturely forms?

14

sutapakṣapātadindam  
 kṛtāntanuṣe barcidante kondan kurubhū<sup>15</sup>  
 patiya balamellaman dha  
 rmatanūjan bharadin ikkidan bhujabaladin

pavanasutan gadegoṇe gān  
 ḥi bilgoṇe kaydugoṇva mārkoṇvadaṭar  
 bhuvanadoṇ illavargaṇa bā  
 huvikramam ninage posate kauravarājā

javana mulisavana mulisene  
 javanē barcidavol intu kurudaridarıdan  
 javanan muliyisi subhaṭara  
 javanan muliyisi barduṇkuvannarumolarē

yamarājan tande bhōjaprabhave tanage tāy maydunan vāsu dēvan  
 samarakṛīḍārthadabhyarthane yamaṇujar sanda bhīmār junar kō  
 pam avandyam cāpavidyāguru kaṭaśajanendandu sāmān yan allan  
 himakṛdvamśāvatāran bharatakulaśiraśśēkharan dharmaputran 18

dānam priyavāksahitam  
 jñānam agarvam kṣmānvitam śauryam eni  
 ppī nuḍiyane nuḍiyisidudu  
 dānam jñānam kṣamāguṇam dharmajanā

19

As though Kritanta, the god of death  
were showing favour to his son,  
the son of Dharma put on a show  
of destruction with his powerful arms.

15

Bhima grasped his mace  
and Gandivi took up his bow,  
the world has no heroes  
to take up weapons against them –  
Oh Kuru king, is their power new to you?

16

As though Yama's anger were his own anger,  
As though Yama himself had minced the enemy  
into tiny, little bits  
having angered Yama – for Bhima is like Yama,  
could the good soldiers possibly remain alive?

17

His father is Yamaraja,  
his mother is the daughter of King Bhoja,  
Vasudeva is his younger brother-in-law,  
his enraged brothers are Bhima, Arjuna  
and the renowned twins eager for the sport of battle,  
his archery teacher is the Pot-born One.  
For Dharma's son is no ordinary man.

18

The crown of the Bharata clan,  
born in the lineage of the snow-making moon.  
May charity be accompanied with pleasing words  
May knowledge be without pride  
May valour be yoked with compassion.  
People say: Charity, knowledge and compassion  
are the virtues of Dharma's son.

19

amalga! vinayade vikrama  
damalgalavar muliye gandarillavara parā  
kramaman nīnařidirdum  
samaradol ilisuvude kurukulāmbarabhānū

20

andu kuśasthalam jatugṛhajvalanakke jayantamante kā  
lindi vṛkasthaṭam viṣada laḍḍugegādudu vāraṇāvatam  
sanda sabhāpratāraṇake kāraṇam endaripalke bēḍidar  
sandhigeyalke bēḍidare pāndutanūbhavaraydu bāḍamān

21

atilajjānvitan ā nadījan adhikakrōdhāvahan drōṇan u  
ddhatakauravyakṛtāttahāsan asuhṛdvīrāvataṛan pṛthā  
sutar ārōpitacāpar uddhatarum ā gāndīvīyum bhīmanum  
patigal nōlpinam āyutu ninnanujanin kṛṣṇāṁbarākarṣanam

22

endu nuđida sañjayana nuđige phañirājakētanā siđildu —

sthirasatyavratiyendu dharmaruciyendā dharmaputrañ dayā  
paran endellara pēlda mātu pusiyāytī kārmukācāryanan  
guruvan brāhmañanan todañuñidu kondandā mṛṣāpātakan  
paramembī nudiyin prthāpriyasutan pāpakte pakkāganē 23

Oh son in the Kuru Sky!  
 If the twins – humble and endeavouring  
 become angry, no heroes can match  
 their prowess in battle,  
 yet you speak so lowly of them.

20

For the lac palace that was set ablaze,  
 they asked for Kushasthala and Jayanta,  
 Kalindi and Vrkasthala for the poisoned laddus,  
 the Varanavata town for being cheated in court  
 For these reasons, Pandu's sons  
 asked for five villages in reconciliation.

21

The River's son's shame knew no bounds.  
 Drona's anger was excessive.  
 The Kauravas laughed aloud arrogantly  
 – overenthusiasm turned friends into foes.  
 Pritha's sons Gandivi and Bhima readied their bows  
 determined to fight.  
 As kings watched,  
 Krishne was undressed by your brother.

22

As Sanjaya said this, the Bearer of the Serpent Flag exploded,

Constant in truth, you say!  
 A fondness for dharma, you say!  
 What son of Dharma? Everyone calls him  
 a compassionate man! Such talk turned to lies  
 on that day when the Brahmin teacher was killed  
 by false statement. Their lies grew excessively!  
 Did the beloved son of Kunti not become a sinner?

23

tanage hatōsvatthāmō  
 yenal akkume yamapurakke guru pōpedehyo!  
 ghanakuñjara endeñgume  
 janarañjanegariyalādudillaramaganan

24

ī doreyaramaganum mīṣa  
 vādan nōdendu dharmanan mūdalisal  
 pōdan putananañrasal  
 pōdane yamapurake muktabāñan drōñan

25

kalāśajanan intu kolisida  
 khañane gañam dharmanandanā krūradinañ  
 gaña pesaran māreyisi mañ  
 galavāram kañdavāram embante valam

26

vaniteya kēśaman sabheyo! ennanujan tegevalli gañdānā  
 gane bhagadattanāne bariyelvuñivannegam otte gañdan ā  
 gane kolalolladañgapati billole konđelevalli gañdan ā  
 gane kurubālasamharañamātrade māruti gañdan ādanē

27

oñavutñidaran konđava  
 r ađagan tindavara nettaran belagaseyol  
 kuñivī nistrimšateyan  
 hiñimbiyan pordi kaltanāgane bhīman

28

How could he say Ashvatthama was dead?  
 Only after his teacher travelled to Yama's abode,  
 did he say that it was about the great elephant!  
 Is such speech proper? I do not understand  
 Dharma's son who wishes to merely please people! 24

Observe this son of Ara<sup>6</sup> who is a liar,  
 making a mockery of Lord Dharma.  
 Drona left without his arrows –  
 Did he go in search of his son to Yama's city? 25

That villain had the Pot-born One  
 killed in this manner – oh yes!  
 He is the son of Dharma! Like disguising  
 that cruel days, Tuesday and Saturday,  
 under an auspicious name!<sup>7</sup> 26

He was no hero when my brother hauled that woman  
 by her hair, he was no hero  
 when Bhagadatta's elephant<sup>8</sup> charged as if to break his ribs.  
 He was no hero when Anga's king drew the string of his bow.  
 Did he become a hero when he killed my young boys? 27

He killed his brothers,  
 ate their flesh and drank their blood  
 with cupped palms. This ogre Bhima  
 has learnt such things in the company of Hidimbi! 28

enagā jūdino! agrajānujasamētam gaṇḍudolṭāgi kā  
nanado! valkaladhāriyāgi harano! divyāstraman bēde be  
ltanadin tāpasanāgi pēdiyene matsyāvāsado! vāsudē  
vana naṇṭan naṭanāgi bārada bhavam bandan pṛthānandanā 29

dore yamaputran irdiravu vāyujan irdiravagniputriyi  
rdiravamalarkal irdiravu matsyanivāsadol ellamante me  
ygaredire gaṇḍugetṭu baledoṭṭu bṛhannaleyāgi pārthani  
rdiravum enalke pārthanadu rambheya sāpamo tanna pāpamō 30

guruvan dvijanmanan sutā  
virahāgnigrastanan nirāyudhanan sam  
harisida śakrasutaṅgā  
guruvadhamē yaśōvadhakke kāranamaltē

enagidayuktam endirade perbusiyo! pudidirda dharmanan  
dananane dharmanandanen al dore diggajam otte birdu bi  
rdinisagidirda bhīmanane bhīman enal dore pēdiyāgi ma tsyana  
manevokka pārthanane pārthanenal dore gandarembarē 32

It seems to me that the hero became a slave in the game of dice, with his elder and younger brothers, wearing rough jute cloth in the forest, Pritha's son requested Shiva for divine weapons and in some foolishness became an ascetic, in the Matsya land, he became a eunuch, related to Vasudeva through marriage, he became a dancer – such a deplorable birth!

29

Son of Yama who once was king, once the son of the Wind, once daughter of Fire, once the twins, who hid in the Matsya king's court once Partha, stripped of his manhood, wearing bangles as Brihannale! Is it the curse of Rambha or his own sinful doing? It was a fitting position!

30

When our Brahmin teacher engulfed in the fiery pain of separation from his son flung his weapons away – he was killed by Shakra's<sup>9</sup> son. To murder a teacher – does it not cause the ruin of one's name?

31

They call Dharma's son the son of Dharma! for he does not say, It is improper on my part, instead he tells fat lies. As the cardinal elephant crushed him, and he fell – still we call Bhima by the name Bhima, a fierce man! The eunuch in Virata's house – Still we call him Partha! Call them such names – don't call them heroes!

32

guruwan prōjjhitacāpanan pusidu kondā bīraman bhīshmaran  
 śaraśayyāgataran kaṇutu guriyeccā poccāraṇ karṇanān  
 virathajyāyudhan ennadeccu talegoṇḍā sauryaman pāṇḍupu  
 trare ballar mereyalke sāhasadhanan duryōdhanan ballanē 33

sokamirkakkata darbhapāṇi yamajan darvīkaran vāyupu  
 trakanum jarjarahastan indratanayan dasrātmajar daṇḍamu  
 ṣṭikarar ṣastraviḍambam ēvudavargam pāñcāliyum gandhadā  
 yakiyāgirpinam andu matsyagr̄hadindī nigraham polladē 34

adhikārigalene sairise  
 vadhibikārigalāgi bālge badavugal avargā  
 yuddhabhbāram ēke bageya  
 lke dharmadin kṣatradharmam avarge viruddham 35

sabheyol tammaya pakkadennanujanā pāñcāliyan pañchava  
 llabheyān mōdeyum alli miñmiñane nōḍuttirda ballālgał i  
 lli bharaṅgeydapar ī parākramamum ī permātum ī gaṇḍum ī  
 subhatālāpamumellam ā nrpatigalgañenemben ellirdudō 36

yamavāyutridaśāsvinītanayarum tāv ādar īyayvarum  
 himakṛdvamśakaṇkarantavargam ā pāñcālabhūpālapu  
 tri manōvallabheyādał endođe gađam kēlalkadēn kṣtradha  
 rmamo bhūlōkake pēlīm ī doreya cārītrām pr̄thāputrā 37

Heroism that killed our teacher with a lie  
 he had abandoned his bow,  
 Pride that targeted Bhishma  
 who lies on a bed of arrows,  
 Valour that broke Karna's head  
 when deprived of chariot and bow,  
 Only Pandu's sons have such abilities!  
 Would the daring Duryodhana be so?

33

Yama's son carried darbhagrass in his hand,  
 The Wind's son grasped a ladle. Indra's son had a jarjara.<sup>10</sup>  
 The son of the twin gods held laths.  
 The irony of chosen weapons!  
 Panchali held a vessel of sandal paste:  
 If they were so happy in the Matsya court,  
 isn't their desire to fight now mistaken?

34

I wouldn't say they are stark enemies  
 Those poor fellows, let them live as ex-officio holders  
 Why carry the burden of weapons?  
 Think about them: There is a contradiction  
 between their dharma and kshatra dharma.

35

They stood blinking in the assembly when  
 Panchali, wife of five lords, was struck by my brother  
 Oh Great Warriors! Now they cause a ruckus!  
 Such valour, such speeches, this machismo!  
 What can I say to such kings?

36

Sons of Yama, Vayu, Tridasha and the Ashwinis  
 the five are a stain on our lineage of snowmaker.<sup>11</sup>  
 The Panchala king's daughter rules over their minds.  
 You be the judge of these words.  
 What is there to consider? What kind kshatra  
 dharma does this son of Pritha lead on earth?

37

paseyol pasurvandaroļ a  
 gnisākšiyoļ konđa pāñđupatiyire dōšā  
 vasathar pādaradin jani  
 yisidar pāñđavaroloļ allademmolam unṭē

38

endu dhṛtarāštranandanan dharmanandanaman  
 vāyunandanaman sañkrandana nandanaman  
 aśvinīnandanaruman nirākaraṇaṅgeydan itaļolam māṇade –

bīḍadārathise munname  
 kuḍalārade baļike gaṇṭalan metṭidođi  
 tṭeđeyoļ koṭan gellaň  
 guđuvante naraṅge pāśupatamane rudran

39

tanayan enagendu manniśi  
 tanagurugajjakke pākaśāsan ardhā  
 sanam ēriśi nīrēriśi  
 manujaṅgam mānyapadaviyan māđidanē

40

pavanaṅge puṭṭidan rā  
 ghavanaṅugāl triṇayanāmśam enipanuwan pāň  
 ḍavakētudanqadoļ nela  
 suvudāvaggalike kapige capalate sahajam

41

anujeyanittu naraṅgā  
 tana tanayaṅgittu tanna magaļan tān ā  
 tana rathaman esagi dharmaja  
 nanujana nevadindam arusugeyvan kṛṣṇan

42

On the wedding mat on the green pandal  
 with Agni as witness, Pandu lived  
 in a debased home where Pandavas were born  
 out of prostitution – Do we share their great birth? 38

In this manner, Dhritrashtra's son disparaged the  
 son of Dharma, the son of Vayu, son of Sankrandana,  
 sons of Ashwini and not stopping there.

When he worshipped without interruption  
 Rudra granted him nothing, only when  
 he sat on his throat,<sup>12</sup> did he, with difficulty,  
 award Nara the Pashupata weapon. 39

He is my son, and showed him favour –  
 He gave him half the throne when he fulfilled his task,  
 thrilling him  
 Born a man, he was given an honourable place.<sup>13</sup> 40

Born to the wind  
 Raghava's beloved aide is an incarnation  
 of the three eyed one who settles on Arjuna's flag.  
 It is in a monkey's nature to be fickle!<sup>14</sup> 41

He gave his sister to Nara,  
 He gave his son to Abhimanyu,  
 He became charioteer to Dharmaraja's brother,  
 Krishna rules by pretext! 42

puruṣar mūvaroļ orvan embar asurapradhvamsiyembar jaga  
 dguruvembar peṛargēke tēran esapan dharmānujaṅgēke kiṅ  
 karanādan karavēliyādan adaṛin sūtan bhaṭan pēliyem  
 bara mātoppugum ādidēvan enisal krṣṇaṅgadentoppugum 43

animēśādyavatāram  
 tanagāge daśavatāram anitaroļirada  
 rjunana ratham esagi pannon  
 daneyadu sūtāvatāramum harigāytē 44

endu duryōdhanan harnuman purandaranuman kapı  
 rājanuman kañjōdaranuman nirākaraṇaṅgeydanitaroļam  
 māṇade samarōdyōgaṅgeyye sañjayanañjade mārkondu –

pratikūladaivanai nīn  
 pratinṛpar anukūladaivaṛ asahāyane nīn  
 pratinṛpar asahāyar nīn  
 pratibalañ adarjindanarthakam vākyārtham 45

endu nuḍida sañjayana nuḍi karṇakathōramāge duryōdhanan  
 adarke nirvaisi –

samarajayam daivāya  
 ttam adaṛin ā puruṣakāram emagāytīgaļ  
 yamanandanādigaļoļ on  
 de meyyoļāntiriyen enna calaman mereven 46

They say he is one among the three purushas,  
destroyer of demons – They call him jagadguru.<sup>15</sup>  
If he is all these, why does he drive a chariot?  
Why has he become Arjuna's servant?  
What a coward!  
If charioteer, servant and coward suit him,  
how can he be called Adideva, primordial god?

43

He took on ten avatars  
the unblinking fish<sup>16</sup> and more – is still unsatisfied!  
He's taken hold of Arjuna's chariot...  
Has Hari become a charioteer in his eleventh avatar?

44

In this way, Duryodhana disparaged Hara, Purandara, Kapiraja,  
the king of monkeys, Kanjodara,<sup>17</sup> but did not stop at that and  
readied for war. Sanjaya responded,

The gods are against you.  
Enemy-kings are shown favourby the gods,  
but you have no friends.  
The enemy kings do not need help.  
You are their rival and your words are meaningless.

45

Sanjaya's words were harsh to Duryodhana ears, he said in disgust,

Victory in battle is left to the gods  
Yet manly effort is left to us  
Now, I shall fight Yama's son and others alone  
My resolve will sparkle!

46

surasindhūdbhava kumbhajanma dinakṛtputradigal sāye sañ  
 garadoļ pāṇḍavarān gelal neṛedanillēkāki duryōdhanan  
 seragan sāṛdapan eṅgum ī dhare bhujādaṇḍam gadādaṇḍam em  
 beraḍum sañjaya majjayakkodaviral mattanyaram pārvenē 47

madavatkarigaļa bhiduvan  
 vidāraṇaṅgeydu kolva kaṇṭhīravakam  
 kadanadoļ arinṛparam kō  
 pade kolvenagam sahāyam embarumolarē 48

kaļidar karṇādigaļ i  
 nnuļidudan ān āseheyen enagam neramē  
 galigege karađeya tālada  
 paļavada maddaļeya mikka vādyamum oļavē 49

endu nuḍidu kāladaṇḍapracaṇḍamappa tanna gadādaṇḍaman  
 bhujādaṇḍadoļ alavađisikondu pāṇḍavargabhimukhanāgi  
 nađeva pannagapatākana mulisinandavan aridu sañjayan  
 añjade mārkoṇdu –

naranum naranandanum  
 guruvum gurusutanum āryabhūriśravanum  
 surasindhusutanum intaļu  
 varum atiratharalte kurukulāmbarabhbānū 50

The Celestial River's son, the Pot-born One,  
 Son of the Daymaker and others have died in war.  
 People say Duryodhana cannot win  
 over the Pandavas alone; he has spread his sari out<sup>18</sup>  
 These two: the power of my arms and the power  
 of my mace will ensure my victory, Sanjaya!  
 Why do I need anyone else?

47

Having torn the forehead  
 of the rut elephant like a lion,  
 I kill my adversarial kings in anger.  
 Who would help such a man?

48

Karna and the others are gone.  
 I have no more desire left. Why do I need help?  
 Do pot-drums<sup>19</sup> require the support  
 of cymbals, drums and other instruments?

49

Having said this, Duryodhana hoisted his mace – that was like  
 Yama's sceptre – over his shoulders, and walked towards the  
 Pandavas. Despite knowing the nature of the Serpent Flag Bearer's  
 anger, Sanjaya protested again fearlessly,

Oh Sun in the Kuru sky!  
 Nara and Nara's son,<sup>20</sup> your guru and his son,<sup>21</sup>  
 the renowned Bhurisrava<sup>22</sup> and the son of the celestial river  
 too – Aren't they Atirathas  
 who can fight against innumerable soldiers?<sup>23</sup>

50

anilajanum dhrṣṭadyu  
 mnānum antakatanayanum mahāsātyaki ma  
 tsyana sūnu śikhaṇḍi vyā  
 sana matadindaruvarum mahāratharaltē

51

inanandanānum duśśā  
 sanānum vṛṣasēnanānum ghaṭōtkacanānum ma  
 ttina nakuṇānum ā sahadē  
 vanānum ardharatharkal arīvā nrpatī

52

kururāja nīnum ā ma  
 drarājanānum sōmadattanānum kṛpa kṛtava  
 rmarum oḍane śakuniyum kū  
 ḥire samarathar embaraṭe nimmaṇuvaruman

53

pavanātmajan mahāratha  
 n avanipa nīn samarathane adarkadhikanoḥ ā  
 pavanātmajanoḥ maṛe ba  
 ddhavairaman sandhimālpuḍuttampakṣam

54

endu nuḍida sañjayana nuḍige piṅgākṣan ativiṣamaparuṣa  
 vēṣāvēṣadharanāgi –

atirathan ātan gaḍa bala  
 yuta samarathan ennoḥ adhikabalavantan mā  
 ruti gaḍa mahārathan mā  
 rutiyum tadrathada gālīgaḥ doḍḍiduvē

55

The son of the Anila, Drishtadyumna, Antaka's son,  
the great Satyaki, son of Matsya, Shikhandi,  
Doesn't Vyasa hold that these six Maharathas  
can fight ten thousand soldiers?

51

The son of Ina,<sup>24</sup> Dushasana,  
Vrishasena, and Ghatotkacha and the praiseworthy  
Nakula and Sahadeva are Ardharatha warriors.  
Don't you know this, O king?

52

Oh Kuru King! You and the king of Madra, Somadatta,  
Kripa, and Kritavarma  
along with Shakuni  
are six samaratha warriors, aren't you?

53

The son of the Wind is a maharatha  
and you, oh king, are a samaratha, that is why  
the son of the Wind is superior to you –  
it is wise to forget the entanglement.  
Come to an agreement!

54

Hearing Sanjaya's words, Pingaksha<sup>25</sup> grew enraged and responded  
cruelly,

Ah, so he is an atiratha! I, the strong one,  
am the samaratha, you say! Maruti's strength  
makes him a superior Maharatha, it seems!  
Why, does Maruti's chariot have bigger wheels?

55

peraram pogaldapeyemman  
 kiriyan mādīdapeyelavo sañjaya nīnum  
 peranorvan billōjan  
 peranorvan sindhuputran āgal bagevō

56

ninna magārathanaļavuma  
 n ennalavuman ariyadilisi samarathan enday  
 munnam ninagān posatē  
 pannagakētananoļampa gañdarumolarē

57

antu naramāmsaman mahāmāmsamendu naratailaman  
 mahātailamendu naramāmsabaliyan mahāmāmsabaliyendu  
 dīrghanidreyan mahānidreyendu dīrghaprāṇaman mahā  
 prāṇam endu snuhivṛkṣaman mahāvṛkṣam endu nuñivante  
 bhīmanan mahārathan endu nuñiyal takkudē valam!  
 endarasan avaňge virasamāgi paruśaman nuñiye  
 sañjayan aňji –

enitenitan kalisidodam  
 tanitanitum naijabhāvamakkum nr̄panan  
 danan entumantu karkaśa  
 tanuvantaḥśūnyamakkum unnatavamśam

58

endarīdu ‘maunam sarvārthasādhanam’ embudu ītaňganukūla  
 vṛttiyum svacchandānuvṛttiyum āgi negaldu entum ‘ārādhyam na  
 prakōpayēt’ endu mōnaňgoňdu sañjayan kiřidu bēgam irdu  
 phaňirājakētanā yuddhasannaddhanāgi nađevudan kaňdu mattam  
 ā sañjayan nisargamūrkhanum svabhāva dṛḍhanum svāmihitanum  
 appudarindiralārāde –

You praise the others and snub me  
 Ey Sanjaya!  
 Do you think you are another  
 Archery expert, another son of the Sindhu?

56

You do not know the power of maharatha  
 or my own power! Calling me samartha is an insult –  
 am I not known to you? Is there another  
 hero like the bearer of the Serpent Flag?

57

Is it proper to say human flesh is superior flesh? To say that flesh and fat are superior? To say sacrifice of flesh is a superior sacrifice? To call deep sleep eternal sleep? To say that deep breath is life breath? To call a thorny shrub a superior tree or to say that Bhima is a maharatha? Sanjaya felt afraid when the king spoke so harshly.

However much he may be instructed,  
 a king's true nature remains unchanged,  
 as tall bamboo/great lineage is thick and tough  
 on the outside yet hollow on the inside.

58

He knew what they said, ‘Silence is capable of conveying meaning’, so it seemed sensible to obey him for it is also said, ‘Do not provoke the honourable!’ Sanjaya remained silent as the bearer of the Serpent Flag prepared for battle. He watched him walk toward the battlefield but Sanjaya, who was by nature a strong-willed fool desiring the welfare of his lord, could not standby in silence,

baladolagaśvatthāman  
 balanoļanirvaruman āsegeyyade vidyā  
 baladin kādade nijabhuja  
 baladin pāñdavarol arasa kādal bageday 59

ā baladēvāśvātthāmarum irdaravar irvarum allade kṛpa  
 kṛtavarmarum irdar antu nālvaroļ orbaṅge vīrapaṭṭaman kaṭṭi  
 vīrapramukhaṅge sēnāpatyābhiśēkaman mādi pageyan kayge  
 mālpudebudum sañjayana nudige duryōdhanan intendan –

tridaśanadīsutanin tī  
 rada kajjam munne kaļaśasambhavanin tī  
 rada kajjam inajanin tī  
 rada kajjam drōṇaputranin tīrdapudē 60

drōṇan emagollkeydan  
 drōṇana sutan ollikeyyadirkume samara  
 kṣōṇiyoļ innamanāseye?  
 māneyaṇam kaypesoreya kuḍiyēn miḍiyēn 61

haliyan raṇakēļikutū  
 haliyan naccirden avanum āhavakōlā  
 haladalli tīrthayātrā  
 cchaladindam agaldu pōdan innum bāran 62

maḍivođe page ravisutanin  
 maḍigum mēn śauryaśāļi duśśāsananin  
 maḍigum mēn ennindan  
 maḍigum peraperarin enna page maḍidapudē 63

Ashvaththama and Balarama  
 and the other two are part of the army,  
 yet you believe you can fight the Pandavas  
 without their expertise with only the strength of your arms! 59

To Duryodhana, Sanjaya suggested that not only Baladeva and Ashvaththama, but Kripa and Kritavarman also remain. Honour the four heroes; make them army chiefs and triumph against your enemies, he said,

It was impossible for the son of Celestial River  
 Impossible for One Born in a Mud Pot  
 Impossible for the son of Ina  
 Do you think Drona's son is capable enough? 60

Drona did us a lot of good!  
 Has Drona's son been good for us? Have we  
 any hope for him in the war – Why bother  
 if the bitter bottle gourd is ripe or tender? 61

The Plough Bearer was enthusiastic  
 about battle and I placed my belief in him  
 but he too left on pilgrimage  
 in the middle of the war – he is yet to return! 62

If an enemy must die,  
 it will be by Ravi's son, Dushasana,  
 or by me:  
 How could anyone else kill my enemies? 63

nilalum nūñkalum ariyan  
 gelalum peñaroñare karñanallade karñan  
 talenāyakan āruman  
 nile nilvar nūñke nūñkuvar gele gelvar

64

kañugūñitakkum ukkino  
 ! oñagūñida pacce bēre kūrpillārum  
 toñardirivar arkanandana  
 noñanillade tāme bēre kūridaroñarē

65

kāñinan drōñanadī  
 sūnugal alidimbalikke perarenagillen  
 dāñe gañitāśrujaladin  
 sēñāpatyabhīśēkaman māñidapen

66

enagirvarum erañum tō  
 ! enagirvarum erañu kangañ annare yuvarā  
 janum añgarājanum pō  
 rene sañjaya mattam enage mānasavālē

67

kañidan dinakaratanayan  
 kañidan yuvarājanappa duśśāsanatum  
 tulilālgalan irvaruman  
 kalipi suyōdhanana bālyudan nambidirē

68

enage manam indu śūnyam  
 mane śūnyam bīdu śūnyam ādudu sakalā  
 vani śūnyam āytu duśśā  
 sanan illade karñan illadāñ entirpen

69

Would anyone but Karna stand firm  
and conquer our enemy? Anyone under  
the chief nayaka will stand while he stands,  
will fight while he fights, will win while he wins! 64

Iron ore grows heavy when mixed with steel,  
otherwise it has no sharpness.  
Effort makes for warriors.  
Without Arka's son, would they be so sharp? 65

After the Maid's son,<sup>26</sup> Drona and the River's son fell,  
no one remains by my side  
I consecrated myself with flowing tears  
as the head of the army. 66

The prince and the Anga king  
were to me my two arms  
they were to me my two eyes – didn't I always say this?  
If I say I won't fight, would I be a man, Oh Sanjaya! 67

The son of the Daymaker has been killed  
Prince Dushasana has been killed  
I have sent both these warriors on their way  
Do you think Suyodhana has life left in him? 68

Today, my mind is empty  
my house is empty, the camp is empty  
All the earth is empty – without Karna  
without Dushasana, how can I be? 69

bāndhavarān īrīsi sarasija  
 bāndhavatanayanuman enna tammanuman na  
 mmandhanarēndrana mogaman  
 gāndhāriya mogaman āva mogadole nōlpen 70

ene sañjayan ā prastāvadol bhīṣmadrōṇakarnaduśśāsana  
 śalyaśakunisaindhavabhūriśravassōmadattabhadgadatta  
 saubalabṛhadbalabāhlīkavindānuvindādigala sāvinol  
 sarvāṅgavikalārāgirda dhṛtarāṣṭragāndhāriyara  
 caraṇāravindavandanaṅgeydu dēvara manahksataman  
 āṛisalvēlpudu bīḍiṅge bijayamṅgeyvudene –

savaļade gurujanarallige  
 yuvarājanumaṅgarājanum berasu raṇō  
 tsavadin pōgal nāṇcuve  
 n avarirvarum illadīgal allige pōgal 71

mahibhūbhṛcchatraśūnyam kanakamahidharam drōṇa  
 vṛkṣādiśūnyam  
 guhe simhānīkaśūnyam dese digibhaghaṭāśūnyam ādante vāyu  
 spr̥habhīmoddāmabāhābaladaļitakubhṛdvargaśūnyam viśādā  
 vaham akkum munnam ennirpaṛikeya sabhe mattentadan pokku  
 nōlpen 72

patiśōkavikaļapārthiva  
 nitambinījanamanīkṣisal sañjaya la  
 jjitanennirpiravindē  
 je tōrpen ān enna mogaman atiduļkhitanen 73

I've lost my family, and the Lotus-friend's son  
and my younger brother:  
With what face shall I face  
the blind king and Gandhari?

70

To this, Sanjaya replied, 'Dhritarashtra and Gandhari are completely undone by the death of Bhishma, Drona, Karna, Dushasana, Shalya, Shakuni, Saindhava, Bhurishrava, Somadatta, Bhagadatta, Saubala, Brihadbala, Bahlika, Vinda, Anuvinda and the others. Fall at their lotus feet, relieve their mind's pain when you go to the camp.'

I'd go along with the prince and the Anga king  
to the elders in the mornings  
with happy tidings of war.  
Today, I am ashamed to go without them.

71

The royal parasol for the Earth-Bearer is absent;  
the Drona tree on the Kanaka mountain is absent;  
lions are absent in the caves,  
the elephant herd is absent in the directions;  
how pitiable that the Wind's beloved Bhima  
has plundered the army with his long arms?  
How can I enter the renowned assembly again?

72

How will I look upon the royal wives  
distressed by the death of their husbands  
Oh Sanjaya, I am overcome by shame!  
I am so miserable! How do I show them my face?

73

embannegam sakalacaturaṅgabalavikalanāgi saptāṅga  
 rājyasamāliṅgitanāgi saṅgrāmaraṅgadol irdan embudan  
 āptacararaṅipe kēludu gāndhāriyum dhṛtarāśtranum  
 śokākulikṛtacittarāgi tamma magananārayyalum  
 manahkṣataman āṛisalum endarasuttam bandu –

pađe pannondakşohiṇi  
 gođeyane mūrdhabhiśiktanay mūrum be  
 lgodeya nađivirpa nīni  
 rdeđeyum ademagarīyadantuđadude maganē

74

endu paļayisuttum barpa gurujanada saraman sañjayan  
 arīdu karakamalamukuļitāñjaliyāgi dēvā ninnallige nija  
 jananījanakar aṛasuttum bandar embudum uddhata  
 gótrābhīmukhan vajrāghātam ādante siggāgi taleyan bāgi –

aribhūpālaran ikki geldosageyin tūryatrayam poṇme sō  
 dararum makkalum āptarum berasu bandānandadin kāñben en  
 diral intātyu vidhātra madgurugaļan duḥkhātmaran śokata  
 tpararan meyyole bīlvudaśrumukharan kāñbantuṭam māđiday 75

kanda nijānujar ellida  
 r endennan janani bandu besagonđodadē  
 nendu maṛumātuguđuven  
 kondar kauntēyar endu binnaisuvenō

76

While he was speaking, agents informed Gandhari and Dhritarashtra that he remained king of the seven parts of the kingdom but had lost the four branches of the army.<sup>27</sup> They came to the battlefield in search of their son, desiring to know his condition and to ease his mind,

Leader of eleven Kaurava battalions!  
 You are the consecrated king  
 surrounded by the three royal parasols<sup>28</sup>  
 We cannot comprehend this state you are in now,  
 dear child!

74

Hearing their lamentations, Sanjaya realized that the elders had come. He informed Duryodhana with folded palms, 'Lord, your mother and father have come searching for you.' Like a lofty mountain peak struck by Indra's vajra weapon, Duryodhana bowed his head in shame.

Obstructing enemy kings, in the enthusiasm of victory and  
 three-fold celebrations<sup>29</sup>  
 with my brothers, sons and associates come in joy  
 I thought I could see it –  
 but it has turned out like this:  
 Oh Fate! You have caused me to see my elders  
 mourn in sorrow with tears  
 rolling down their face, falling on their body.

75

Where are your brothers, my child? –  
 When my mother comes along and questions me  
 What reply shall I give?  
 Killed by the sons of Kunti! – Shall I tell her this?

76

śōkam mige phanīrājapa  
 tākan vigaļitavivēkan aviraļabāšpō  
 drēkan hā duśśāsana  
 hā karṇā enutam ante mūrchege sandan

77

antu mūrchāprasaṅgan āda pannagapatākaṅge śiśirōpacāra  
 kriyegalān mālpa sañjayaniravan tatparijanam kaṇḍu pēle  
 gāndhāri manadol alki balki nanekonevōgi –

mṛgadharakulalakṣmīva  
 llige perar ār nīne munnaḍarpenalirday  
 magane layakālabhīmō  
 ragan uragapatāka ninnuman nuṅgidanē

78

emagandhayaṣṭiyāgi  
 rde magane nīnulloḍellam oļavendire ni  
 nnuman irisade kuruvamšā  
 nimittaripu pāśapāṇi savinōḍidānē

79

gurucaraṇaṅgalgeragade  
 parakeyan ādaradin āntukollade mōnam  
 berasirpudu ninagucitame  
 guruvinayaman ēke maṛede kurukulatilakā

80

madidī duśśāsanān ēn  
 nuđiyisuvanō kurunarēndra durmaṛṣaṇān ēn  
 nuđiyisuvano duškarṇan  
 nuđiyisuvano nīnum usiradipude maganē

81

As his grief grew, the Serpent Flag Bearer  
 lost his powers of discernment:  
 an unending flow of tears  
 Ha Dushasana! Ha Karna! he cried, and fainted.

77

When her attendants reported that they witnessed Sanjaya fanning the Serpent Flag Bearer who had fallen faint, Gandhari trembled in worry like a shrivelling tender creeper,

You were the foundation, my son, who else  
 but you supported the creeper  
 of the deer-marked moon lineage.  
 Has the terrible/Bhima serpent of the final dissolution  
 swallowed you too, Oh Bearer of the Serpent Flag?<sup>30</sup>

78

You were a guiding staff for our blindness, my son.  
 All was well when you were around.  
 He would not spare even you – Is Pashapani<sup>31</sup>  
 relishing his unreasonable enmity  
 against the Kuru family?

79

You do not prostrate before elders  
 or accept our blessings respectfully  
 Is it becoming of you to stay silent?  
 Have you forgotten your humility  
 before your gurus, O Tilaka of the Kurus?

80

What can this dead Dushasana say?  
 Oh Kuru king! Will Durmarshana speak up?  
 Will Dushkarna speak up?  
 My son, how can you stay silent?

81

endu gāndhāri vipralāpaṅgeyye dhṛtarāṣṭran sakalarāṣṭra  
rajakirīṭa kōṭitāḍitacaraṇāravindadvandvan enisida tanna  
nandanana kāla mēle kavidu bīḍu –

hā kurukula cūḍāmaṇi  
hā kurukulacakraṇāravarti hā sakaladhari  
trīkānta ninnuman para  
lōkakkatṭidane kāydu māyda vidhātran

82

bhavadēkaśēśam ādudu  
yuvarājādigaṇa sāye nīn kādade kau  
ravanāyaka niśśēśam  
bhuvanam aśśēśam baṇikke śēśaṅge bharam

83

endu karuṇākrandanaṅgeyda gurujanaṅgaṇa saraman  
sañjayan māṇisi karṇa duśśāsanādigaṇa sāvinol  
śōkōdrēkadin mūrcchāgatanāgirdapan īgale cētarisugum  
annegam vipralāpaman upasamharipudene  
samāhitāntahkaraṇarum āgi –

kurukulacūḍāmaṇi nija  
gurugala nayanāmbu taṇīva jalāmāgire ta  
dgurujanadīrghōcchvāsame  
parivījanam āge mūrccheyindelcattan

84

antu mūrccheyindelcattu nijajanānījanakaran kaṇḍu lajjā  
bharadin śiramanānatam māḍe sañjayan dhṛtarāṣṭraṅgam  
gāndhārigam nijatanūjanappa rājarājan kurukulamadhyā  
mahītalasahakārabhūruham nimage vinamittōttamāṅgan  
ādan avadharisuvudu ene tadīyavacanāmṛta

As Gandhari wept, Dhritarashtra fell at his son's feet which were to him like lotuses touched by the tips of crowns of kings of all countries.

Haa! Jewel crest of the Kurus! Haa! Kuru Emperor!  
 Ha! Beloved Lord of the Earth!  
 Has the wicked magistrate of fate  
 sent you too to the other world in his anger?

82

You were alone.  
 All the other princes are dead – O Kuru Nayaka,  
 Nothing will remain if you do not fight.  
 The expansive earth will be burden for Shesha.<sup>32</sup>

83

Sanjaya pacified the elders' pitiable laments saying, 'Your son has fainted in severe sorrow after the death of Karna and Dushasana. He will revive in due course. Do not weep.' At this, they gathered themselves,

The elders' tears turned  
 to sprinkling water and their deep breath  
 became a fan that awoke  
 the jewel crest of the Kuru clan from his faint.<sup>33</sup>

84

He awoke from his faint and saw his parents, overcome by shame he bowed his head. Then Sanjaya said to Dhritarashtra and Gandhari, 'This is your son, the King of Kings, the mango tree at the centre of the Kuru land who greets you.' His words were like nectar, and Dhritarashtra touched him in happiness, rejuvenated him, embraced him, he blessed the afflicted man with a hundred

sparsanadindānandacittarāgi tađavarisiyum tebbarisiyum  
 tegedappiyum manahkṣaśārīrānā paramāśīrvacana  
 śatasahasraṅgaļin parasi punahpunarāliṅganam geydu  
 kīriḍānum bēgadin vigataparijanam mādi –

yamasutan imbukevyanemaginnum oḍambadu kandasandhiyan  
 samagoļisalke sañjayanan aṭṭuve bhīmanoļ āda baddhavai  
 raman uļi nōḍadir sutasahōdaraduḥkhaman īvudardharā  
 jyaman avargendu kālviđidu bēḍidan andhanṛpan svaputranan 85

antu kurunarēndranan andhanarēndran abhyarthisi –

aribhūbhṛdbalaman paḍalvađisi geldēkāṅgavīraṇ jaṭā  
 surakimmīrahiđimbakīcakajarāsandharkaļan konda bhī  
 karaśauryan kađukeydu ninnanujaran kondikkidan kūđe nū  
 rvaruman ninnuman innadēkulipuvan cālukyakanthīravan 86

## Gadya

idu samastabhuvanavallabhajanāśrayan śrīprthvīvallabhan  
 mahārājādhirājaparamēśvaran paramabhaṭṭārakan śrī  
 satyāśrayakulatilakan śrīmadāhavamalladēvaśrīpādakalpa  
 pādāpāśrayāsannavarti kavicakravarti kaviranna  
 viracitamappa śrīsāhasabhīmamavijayadol dhṛtarāṣṭra  
 vacanavyāvarṇanam trītyāśvāsam sampūrṇam

thousand words. Over and over, he hugged him. Quickly, he had the attendants leave,

Yama's son may still agree, my little one, give your assent.  
 I will send Sanjaya to make an agreement:  
 Set aside your enmity with Bhima.  
 Do not think of the sorrow of your brothers and sons.  
 Let them have half the kingdom.  
 The blind king pleaded with his own son  
 and clung to his legs.

85

And so the blind king requested the Kuru king,

Alone, the hero triumphed,  
 compelling enemy kings to submit,  
 Who killed Jatasura, Kimmira, Hidimba, Kichaka,  
 Jarasandha – heroically, he killed all your brothers  
 Why will the Chalukya Lion let you off?

86

Here ends the third canto describing Dhritarashtra's speech, in the *Victory of Sahasa Bhima* that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of poets, ruler of the earth, the refuge of men, king of the world.

## Caturthāśvāsam

śrīvanitege nijavijaya  
śrīvanteye savatiyāge ripunrparan śau  
ryāvaṣṭambhade gelda ja  
yāvasathanasādhyanalte sāhasabhīman

1

adarin ātano!appa samarānubandhaman māñbudennembudan  
imbukeyvudenda dhṛtarāṣṭrana nuñyan gāndhāri samabhyarthisi  
tānum prārthisi –

pariñatavayasarem irka  
nguruđarem emagimbukeyvuducitam ninnī  
guru nuđida nuđigodambađu  
guruvacanam alañghanīyam embudu maganē

2

samaravyāpāram mā  
ṇdu magane nijaśibiradatta bijayaṅgey sa  
tta magandir sattar nī  
n emagullode sālvudavaran in tandapevē

3

endu gāndhāri tannna mattina makkaṭan nenedu duḥkham  
marukalisi duhkhaṅgeyye sañjayan jadidu –

priyasutanən bandum san  
tayisuvudadugeṭtu n̄negaṭa śōkākrān  
teyumāgi śōkisal san  
tayisuvar ār andhanrpapatiyan nrpapatiyuman

4

emdu m vṛddhārajan kururājaṅgabhimukhanāgi —

## Canto Four

Vijaya Sri Vanita becomes second  
consort after Sri Lakshmi  
The enemy king is won over by the warrior's valour,  
Isn't the daring Bhima quite invincible? 1

'Therefore I'm asking you to consider my words: set aside this talk about battle with him. Come around to what I've said.' These were Dhritarashtra's words that Gandhari supported and requested him,

We are bent with age  
and blind in both eyes. It is proper to listen.  
Accept your father's advice, my son,  
They say, 'Don't pass over the words of your elders.' 2

Abandon your war effort, my son.  
Go back to your tent. Our dead boys  
are far gone. It is enough if you remain.  
Can we bring the dead back? 3

As she spoke, Gandhari thought of her departed sons and her grief returned but Sanjaya reprimanded her for expressing her sorrow,

You forget you have come to console  
your beloved son. You are struck  
by grief instead – Who else  
will console the blind king and the king himself? 4

The old king turned to the king of the Kurus,

vīraśatajananīgī gān  
 dhārige śataduḥkhajananivesarāyti gal  
 kauravapati duḥkhamahā  
 bhāramanāntāyasakke guriyāduduriñ

5

bhavadanujakṣayaman dhā  
 trivallabhan kaṇḍu sandhimāḍal śōkā  
 nivaham bagevan dharmaja  
 n avanā kṛtaka pratijñeyan kēldariyā

6

samaradol adr̄ṣṭvaśadin  
 samavāyam sāye nālvaranujarol orvan  
 yamabharan atītanappan  
 yamanandanan adarīn ā nṛpaṅgam jayamē

7

endu nuḍida narēndrana nuḍige sañjayan oḍambat̄tu –

upapattiyuktam idan in  
 nṛpa kaykoñ ninna tandeyendudan ene bhū  
 mīpanendan nimmaya pū  
 rvapakṣam emagādudē valam siddhāntam

8

tannodavuttidar pesara nālvarol orvarum illadirdodam  
 tannasuvan nivēdisuvan agnige dharmatanūjan endoḍā  
 n ennodavut̄tidar pesara nūrvarol orvarumilla bālven em  
 bennalijyāseyan bisuṭen innavar ādudan āgadirpenē

9

This Gandhari, mother of a Hundred Heroes –  
 Today they call her mother of a Hundred Sorrows.  
 Under the weight of her great sadness,  
 she is marked out for weariness, O Kuru Lord!<sup>1</sup>

5

The Ruler of the Earth  
 saw the annihilation your brothers.  
 Sorrowful, the son of Dharma desires a truce.  
 Have you not understood the worthy  
 oath he has sworn?

6

They remain together by good fortune  
 If one among the four brothers were to die in battle,  
 would it be a victory  
 for the son of Yama who is devoted to *dharma*?  
 He would not survive.

7

Sanjaya agreed with the king,

This reasoning is quite proper.  
 Oh King! Grasp what your father is saying.  
 Hearing him, the King of the Earth said:  
 The objections that you make  
 are the basis of my principles!<sup>2</sup>

8

If a single brother were to die, among the renowned four,  
 the son of Yama would offer  
 his life's breath to Agni.  
 Of my renowned brothers,  
 not one among the hundred remains!  
 Must I remain alone? I have thrown away  
 the desire to live! I'd rather be with them.<sup>3</sup>

9

sādhisuven phalgunanan  
 sādhisuven pavanasutana basīrin hā kā  
 rñā duśśāsana tegeven  
 sādhisidin balikke yamajanoļ puduvälven 10

dhareyan paccāldir pāṇ  
 ḥurājanum nīnum adane kaitavadinda  
 yvara kayyoļeledukoṇḍī  
 kururājan mattam avarge puduvittapanē 11

ān maganenāge dharmaja  
 nēn maganallane balikke nīmum tāmum  
 nimmol nērpađugiqdade su  
 kham munnina terade bālvudān besakeyven 12

biđim ennanendu mundi  
 rdađigeragida maganan appikonđaśrujalam  
 guđuguđane suriye nālage  
 tađatađavare nuđidan andhanṛpan ā nrpanan 13

nīn entum emma pēldudan kaykollade vairamane kaykondu pāṇdu  
 nandanaroļ kāđidallade sandhiyan ođambađeyappinam nīn  
 emaginitan oļļikeyyalvēlvudu negalva kajjamāvuduman  
 nimmajanoļ ālōcisi negalvudu allige bijayańgeyvudene  
 mahāprasādam endadan ođambađtegeyvenendu nijaguru  
 janaman bīlkondu bīđiňge pōgalvēļdu kiridu pōļtu śōkānubandhadol  
 kōpānubandhamum samarānubandhamum antarisirdu sañjaya  
 dviťyanum nijabhujagadāsahāyanumāgi sańgrāmabhūmiyoļagane  
 barpalli –

I will succeed against Phalguna!  
 I will succeed against the Wind's son!  
 Ha, Karna! Dushasana!  
 I will yank you out from their stomach  
 and having succeeded, I will live with Yama's son!<sup>4</sup> 10

King Pandu and you  
 ruled the earth together, but I cheated  
 and snatched the five villages from their grasp!<sup>5</sup>  
 Will this Kuru king resume relations with them? 11

I am your son  
 and Dharmaja is your son too, isn't he?  
 In that case: don't ruin your bond, patch things up.  
 Live as you did before – in happiness.  
 I, however, refuse your instruction. 12

Leave me alone!  
 He fell at his feet as he turned to face him.  
 Sobbing profusely the blind king hugged  
 his son and stammering, addressed that king. 13

In any case, you will not accept my advice. You have chosen enmity and you will fight with Pandu's sons. If you do not accept a truce, do us this kindness at least: Do as you will, but consult your grandfather. Please go and meet him, he said.

'It will be my fortune!', he replied. Taking his parents' leave, he bid them to return home. His grief kept his feelings of anger and war at bay for a while. He walked through the battlefield in the company of Sanjaya and his mace,

uđidirda kaydu nettara  
 kađaloļ adigadige taļaman urcuttire kā  
 liđal eđevađeyade kurupati  
 dađigaveņańgalane metti nađeyuttirdan

14

āgaladan kańdu -

peňadinigaļa tanđam ba  
 lvenagaļan arasuttum alli barevare sāra  
 lkaňam īyade tammāļdana  
 peňanan kādirdar alli bilda bhaťarkal

15

andhanŕpasutaneyō jā  
 tyandhanayō metđadagaldo pōgenutum kō  
 pāndhar jađidar patiya ka  
 bandhaman eđagalisi pōpa duryōdhananan

16

halacakrāńkuśarēkhā  
 vilasitapadatalake māđe punaruktateyan  
 halacakrāńkuśam ā kuru  
 kulajan kusikusidu mellamellane nađedan

17

āgaladan kańdu sańjayan gaļagalane kańńīran negapi  
 manyodgata kańthanum āgi -

vinutavirōdhimandaļlikamauļivirājitatpādapīthakāń  
 canakamalāyamānamivu nimmaya mellađi bhinđivāladam  
 bina karavāļa kakkadeya kontada dhāregalurci samyugā  
 vanitaladol vidhātravaśadin nimagam nađevantuđadudē

18

Weapons, broken and soaked in blood,  
strewn under every step, pierced the soles of his feet.  
The Kuru king found no place for his foot.  
Stepping on swollen corpses, he walked on.

14

Then they saw him,

Assemblies of flesh eating spirits  
had arrived, searching deliriously for thick corpses,  
while wounded soldiers stood guard  
over their chief's body,  
refusing to let spirits to approach.

15

Are you the son of the blind king  
or simply blind since birth?  
Leave without taking another step!  
Duryodhana stepped to the side when soldiers  
minding their chief reprimanded him in blind anger.

16

A plough, wheel and mahout's hook  
adorn his sole. The plough, wheel and hook left  
recurring prints as the limping son  
of the Kuru clan walked slowly by.<sup>6</sup>

17

Looking at his state, tears rolled down Sanjaya's face and his  
throat felt hoarse with grief,

The crowns of renowned enemy chiefs  
bow to your radiant foot stool on which rest  
your soft feet that are like golden lotuses.  
Isn't it fate's doing that you are made to walk on  
battlefield pierced by javelins, arrows, swords,  
and spades?

18

endu gałagalane kannīran nerapuva sañjayanan abhimāna dhanan  
māṇisi –

tanujānujara viyōgada  
manahkṣatam nōyisalke nereyade samarā  
vanijātam carañakṣata  
m inisum nōyukume vajramananappennan

19

endu kurukulāvaṣṭambham kāryāvaṣṭambhanāgi baruttum –

moneyolidirci satta bhaṭanān gajadṛṣṭiyoļaṇmi satta bī  
ranan adaṭin sahasrabhaṭaran raṇadoļ poṇardikki satta gaṇ  
danānaraṇasutte barpa surasundariyarkaļan īkṣisuttum o  
yyane nađedan parākramanikētānān ā phaṇirājakētānān

20

ire besugeyolage mūva  
tterađāyudhavalli bīlā bhaṭaran vidyā  
dharakaraṇadīn uyvedeyol  
surēndravadhu pōltaļ aindrajālīka vadhuwan

21

arunājalāvalipti posakuṇkumadantire karṇalagnatō  
maram avatamsadantire nakhakṣtarāji vibhūṣaṇāliyan  
tire midūl uṇmi puṣpakṛtaśēkharadantire konḍupōdar a  
ccarasiyar aṇmi satta bhaṭaran konemīseya cennapoṇgaran

22

antidan nōđuttum barevare –

Duryodhana, whose self-respect was his wealth, consoled Sanjaya who was shedding copious tears.<sup>7</sup>

Separation from my sons and brothers  
is a mental affliction but it gives me no pain.  
Can wounds on my feet hurt?  
What pain can this battlefield cause  
when my mind is hard as a diamond?

19

The Pillar of the Kuru clan walked on, firm in his purpose.

The Bearer of Serpent Flag is the abode of courage.  
As he walked slowly, he gazed at celestial women come  
searching for a fallen hero who faced off on the battlefield,  
a braveheart who died facing an elephant,  
a champ who died killing a thousand soldiers.<sup>8</sup>

20

Celestial magician-maidens perform  
Feats like Vidyadharas – leaping through the sky  
carrying fallen warriors whose bodies  
have fused with weapons of thirty-two varieties.<sup>9</sup>

21

Blood smeared across like fresh *kumkum*,  
lances were ornaments piercing earlobes,  
a streak of wounds made by nail marks  
gleamed like gems, brains spilled  
like a crown of flowers,  
as beloved *apsaras* carried away lifeless heroes,  
handsome with their sharp moustache.<sup>10</sup>

22

Observing this as he passed,

śrīgārameseye taralā  
 pāṅgade nañenōḍi vīrabhaṭaran tammu  
 tsaṅgadoliṭṭuyva niļim  
 pāṅganeyaran andu nōḍidan kururājan

23

āgaļ sañjayan arasana cittavṛttiyan aridu –

bīḍadutsāham bīrama  
 n oḍarisi tarisandu calake bīḍadiridu nelan  
 bīḍadanmi tamma mundi  
 rdaṇiyan peragiḍade sattar illi bhatarkal

24

parida tale biṭṭa bāy nasu  
 murida koral mugulda kāṅgal āruṇajaladin  
 poreda tanuverasu bībha  
 tsarasaman abhinayisutirdar illi bhaṭarkal

25

kavalambu tanna sari  
 rdavanān koļe nettar uṇme tān nondanege  
 ttavadharisade mūrcheyoļan  
 davanum keḍadantum pađege pađedan nageyan

26

aripidudu raudrarasaman  
 niřisida kuđuvurvu karcidauđurcida bāl  
 iřiyal anugeyda kay be  
 lķure beccane biṭṭa kāṅgalārōhakarā

27

beralan karcuva puttān  
 paridēruva kayduvirisi pođemađuva bhaya  
 jvaradin nađuguva bhīruga  
 larebar kannađisidar bhayānkarasaman

28

The king of the Kurus observed  
 these youthful women,  
 the corner of their eyes sparkling with amorous love  
 mounting warrior-heroes on their laps  
 before carrying them away.<sup>11</sup>

23

Sanjaya understood what was on the king's mind,

Heroism is incited when enthusiasm<sup>12</sup>  
 is unabated and resolve not forsaken.  
 Spirited warriors would not leave their positions,  
 and warriors died because they would not retreat.

24

Hair in disarray, a slack mouth,  
 a slightly bent neck, eyes shut,  
 the body washed in blood –  
 Dead warriors perform a macabre *rasa*.<sup>13</sup>

25

An enemy's arrow with twin heads  
 struck the man beside him – spurts of blood  
 and he under the illusion that he was wounded too,  
 also fell faint making the other soldiers laugh.<sup>14</sup>

26

We recognize the *rasa* of furiousness  
 as a warrior on his horse induced fear  
 with eyes wide open  
 hand readied to strike, sword drawn  
 biting down on his lip, his eyebrows knitted together.

27

Biting on their finger, they ran  
 to mount anthills, hurling their weapons away  
 and making obeisance these timid soldiers trembled  
 in the fever of terror mirroring the *rasa* of fear.

28

nirarthanirahañkāran  
 nirāyudhan dīnavadanadindalñkidaran  
 karuñisi kalipidar īriyade  
 parāñmukhasthitaran illi kađumulidālgal

29

kuduregalan onde poylin  
 madakarigalan erađe poylol irkađi māđa  
 lkade khadgadharara bhujabala  
 madēn nimircidudo rañadol adbhtarasaman

30

Karam īriđu nondu kayduge  
 karaman taralāradıştadaivada carana  
 smaranapariñatanijāntah  
 karañan nile nindudavargalol sāntarasam

31

endu sañjayan arasañge navarasaman abhinavarasam māđi  
 tōruttum barevare –

śaravarśasubhataragarjita  
 karālaśañghañtajanitadahanaśikhābhā  
 suravidyuddīptibhayañ  
 karamāđudu kāra durdinam rañarañgam

32

kṛtavidyara bhīkaraśara  
 tati moļe tēvante samedu bīle sañgaradol  
 gatigantuñ dharmaguña  
 cyutadinadhōgatige bīldudondaccariyē

33

Furious soldiers refrained from killing  
 those who stood with their faces turned away,  
 hopeless and without pride  
 bereft of their weapons with fearful, pitiable faces  
 They showed compassion and did not kill them.<sup>15</sup>

29

Behold how the *rasa* of wonder is created  
 on the battlefield, as the soldier, strong in the arm,  
 wields the sword that breaks in two – one blow  
 to the horses, two blows to the elephants in rut!

30

Pained by strenuous battle, unable to reach  
 for their weapons, the *rasa* of tranquillity settled  
 in them as their mind attended to the remembrance  
 of the feet of their favourite god.<sup>16</sup>

31

Sanjaya walked along, showing the king the nine *rasas* in recreated  
 form,

The battlefield became a dark, frightening day  
 as fiery swords flash like lightning  
 born from rumbling clouds  
 arrows rain as the great warriors/Indra roared.

32

Fearsome arrows of adept archers  
 fell in the battlefield like snipped tender shoots.  
 So too how can the fall of those who stray  
 from the dharmic path/string of the good bow be  
 any great wonder?

33

parikalitaśīlīmukhavā  
 naracihnam patrikulacaritram ripubhī  
 karam enipantakakṛtanava  
 taruvirpantirdudalli gāṇḍivya ratham 34

kamanīyakētunakṣa  
 tramālikāruciramene subhūṣaṇaghaṇṭā  
 ramaṇīyam enisi pavamā  
 namārganibhamirdudalli bhagadattēbhām 35

tuṅgaripudantidantā  
 liṅganamum divijasundarītuṅgakucā  
 liṅganamum oḍane vīrabha  
 ṭaṅgādudu raṇadol aṇmidāṅgariduṇṭē 36

karigala saṅghaṭtadin oge  
 vurigala bakkadagal ariya bakkadagal jō  
 dara bāṇam agnibāṇam  
 karacakratamōricakram enisidudenasum 37

endintu torī nuḍiye savyāpasavyasammiśritaniśitanārāca  
 paramparābhisaṅghaṭtita pracaṇḍaśuṇḍālamastakapīṇḍamūla  
 vividha dāruṇāruṇasalila samvardhita sahasramukhaprasārita  
 sarasvatī saritpravāhanivahabhayānakamum samara sahasrārimu  
 khabhīkaragadāparighasaṅghātasañcūrṇitasakala  
 makūṭabaddhamanīgaṇamarīcimañjarī viracita suraśarāsana  
 sahasra sañchāditagaganamāṇḍalamum ubhayabala subhaṭakōṭī  
 parasparābhīnigharṣaṇasaṅghātānavisphūritavisphulīṅganicaya  
 cakacakita nikhiļadiṁmaṇḍalamum akhilakariturgaratha

Swarmed by arrows/bees,  
and mounted Anjaneya/monkeys,  
as if a throng of chariots/host of birds  
So proceeded Gandivi's chariot, frightening enemies  
like a new fangled tree created by Yama.<sup>17</sup>

34

Adorned with bells, Bhagadatta's elephant  
resembled the sky  
a delightful constellation  
of stars/a pearl necklace and a beautiful comet/flag.

35

He embraced the long tusk of the enemy's elephant,  
embracing the long breasts  
of celestial damsels at the same time. Is anything  
impossible for the heroic soldier on the battlefield?

36

The collision of elephants  
gave rise to [blazing] flames, warriors' arrows  
became fiery barriers and the flaming discus  
appeared to be the Sun's ring, enemy of darkness.

37

As he spoke in this manner, brains and guts of terrifying elephants spilt, their heads and wombs pierced repeatedly by arrows shot from right hands and left. Blood gushed from bodies like the Saraswati, flowing in a thousand directions. Enemies in their thousands faced off, fighting with fierce clubs and smashed crowns whose gems fell like lights and formed a rainbow. The battle waged between crores on the two sides, their weapons struck and the directions dazzled with flying sparks. Army elephants, horses, charioteers in the army lost their heads; their bodies danced on the field, while hungry *pishachas*, *vetals* and *bhutas* roamed with wide eyes, clapping gleefully as they watched them dance. They

bhaṭabala kabandhanartanāva lōkanātikutūhalōnmītaniśācara  
 piśāca bhūtavēṭālōttuṅgakaratalāsanakōlāhaṭākalakalāṭṭahāsa  
 santrāsitamum sakalakaṭakacāturaṅgabalamakuṭa saṅghaṭita  
 cakracatulagatiniyuddhāyudhapātarudhirakardama  
 sammarditamumappa saṅgrāmabhūmiyoṅgane barpalli –

inisinisu timbevormeye  
 tine tavugum idendu tāmum āneya peñanam  
 tinalāṛade peṛargikkade  
 manaman pasutirduvalli lōbhimarulgal

38

aviraṭaśavakulamire lō  
 bhavaśadinatidūradinde banda piśācā  
 nivahakkellam śavamām  
 savikrayam geyduvalli paradamarulgal

39

navaraktaraktavastram  
 navāntrayajñōpavītameseye piśācā  
 nivahaman aḍaguṇim endu na  
 vavēdaman pēlvaralli rakkasapārvar

40

mun biṭu kādi kole hai  
 ḥimbiyan ā samararaṅgadol mīn mīnan  
 timbantire nāy nāyan  
 timbantire tindaralli rakkasiyarkal

41

laughed frighteningly loudly, having come from different places to the war field where discuses, weapons and crowns filled the ground, and blood mingled with mud.

Let us eat this a little at a time;  
 it will finish if eaten all at once, they said,  
 unable to eat the elephant's corpse by themselves.  
 Greedy mad spirits with starving minds  
 refused to share with others.

38

Since there was an abundance of corpses,  
 merchant-pishachas had arrived from a far  
 desiring profit, who were selling  
 the flesh of corpses to a group of pishachas.<sup>18</sup>

39

Brahmin *rakshasas* proclaimed a new *veda* –  
 their clothes turned red with fresh blood,  
 their sacred thread was glimmering fresh intestine  
 as they instructed the gathering of pishachas  
 on consuming flesh.

40

As fish eat fish, like a dog eating a dog  
 female *rakshasas* ate the son of Hidimbi  
 who was sent ahead,  
 and died fighting on the battlefield.

41

navabhūtabhāṣeyin kuṛu  
 puvēḍdu tāmaḍḍagaviteyan māḍi mahā  
 vyavasāyaṅgeyva maru  
 lgavigal tāvēn gunāḍyaran masuṭisarē

42

enuttum barevare –

guruvina nettaran kuḍivenappoḍavan dvijavamśajan nijā  
 varajana nettaran kuḍivenappoḍe bhīmane pīrdaṇ eyde bhī  
 ṣmara bisinettaran kuḍivoḍinnumoḍam kururāja ninna ne  
 ttara savinōlpoḍān bayasi bandapenendudadondu pulmaru!

43

adan kēḍuttum barevare –

kadanadoḷuṇmidolmiduḷa kardamadol jaguḍaṅghri jāṛi pō  
 pudum oḍanirda sañjayan ilēśvararan piḍidūrubhaṅgamā  
 gade valamendoḍāgadene pulmaru ondeḍevōgi bhīmakō  
 pade ninagūrubhaṅgabayam āgade pōkume kaurvēśvarā

44

enda maruḷamātu tanage karṇakathōramāge tanage munnam  
 maitrēyar koṭṭa ūrubhaṅgaśāpaman nenenenedu manadol  
 kaṭṭukaqeddu tān mahāsatvanappudāṛindam onduman bageyade  
 maruḷa mātinoḷ puruḷ ēn endarasan pōgevōge –

A symbol expresses a ninth language  
by ghosts who compose poetry-at-crosses  
with great effort: are the mad poets  
not bringing Gunadhyā to grief?<sup>19</sup>

42

They walked on,

One lowly grassy – pishachi said: I think about  
drinking Guru's blood – but he was a Brahmin.  
When I think of your brother's blood –  
all of it has been sucked by Bhima.  
Oh, to drink Bhishma's warm blood!  
but he's still living.  
Kururaja, I have come  
with the desire to taste your blood!

43

Listening to the pishachi as they walked,

His feet slipped on the ground,  
muddy with brain-splatter.  
Sanjaya steadied the Lord of the Earth, saying:  
At least your thighs aren't broken!  
No, said Duryodhana.  
But a lowly mad pishachi intervened,  
How will you stay alive, Oh Kaurava Lord?  
Won't Bhima break your thighs out of anger?<sup>20</sup>

44

The words of the mad ones were harsh to his ears. He felt shattered  
recalling Maitreya's curse, that his thighs would be broken. He  
was extremely strong, so he set the thought aside. 'Is there any  
meaning in the words of a mad spirit?', he thought dismissively  
and carried on,

aragina māḍadol viṣada laddugeyo kolalendu bandhuma  
 tsaradole vairaman paṭedu bhīmanan in initarke tanda nīn  
 maruļayo bhūtakōṭiverasāgavaraṇgadolāḍutirpa tān  
 maruļano nōlpimirvara maruļtanaman phaṇirājakaṭanā 45

ene suyōdhanan keļagivigēļdu maruļa mātinoļ puruļillendu  
 kiřideđeyan pōgevōge –

nuđiyade pōgalīyen ele pōdođe dūrjaṭiyāne mīri pō  
 dođe kalibhīmanāňeyene dhūrjaṭiyānege nindu bhīmanen  
 dođe muļidaļti kuṭtalarasan gadegonđođe bhūtakōṭiyum  
 bađigole saňjayan nayade baggisidan phaṇirājakaṭuvan 46

antu bahuļapratyavāyapradēśaṅgaļan entānum kaļedu pōge vogē

munideytandilli bhīman bhavadanujanan ā draupadī  
 drōhanan kon  
 danenalkān kēļalāren paribhavaman adan mundemun  
 denu bāšpām  
 buniſagnan bhagnacittan taleyaneragi billōjan ellirdan elli  
 rdano bhīſman nōđuven tōřene kurukulanan saňjayan  
 konđupōdan 47

antu pōge –

You had a palace of lac built out of jealousy  
for your relatives, and poisoned laddus made to kill.  
You have led Bhima to this state.

*Is the band of bhutas roaming this warfield mad,  
or are you the mad one?*

Let us compare the two, Oh Serpent Flag Bearer! 45

Suyodhana did not give him full hear, ‘The words of the mad ones are meaningless’, he thought as he walked a short distance slowly.

Eh! I swear on Long Haired Dhurjati! I will not allow you to pass without speaking!  
I swear on the warrior Bhima, *if* you cross that limit!  
When the pishachi swore on Dhurjati, he stopped.  
When it took Bhima’s name, the king grew angry wanting to chase and beat it up with his club.  
The bhutas also took up cudgels. Sanjaya reasoned with the Serpent Flag Bearer and pacified him. 46

They walked across rough parts. Sanjaya showed him,

‘This is where Dushasana who wronged Draupadi was killed by Bhima.’  
‘I cannot hear of such a shameful act’, he replied.  
Disturbed, he bowed his head as tears fell and asked, ‘Where is the Master Archer?  
Where is Bhishma? I want to see them. Show me.’ 47

Sanjaya steered Duryodhana and they walked on,

ibhaśailaṅgaḥan ēriyēri rudhirasrōtaṅgaḥan dāntidān  
 ṭibhadōrnīlalatāpratānavipinavrātaṅgaḥoḥ silki si  
 lki bharaṅgeyduṛadeydi sañjayaśiraskandhāvalamban kuru  
 prabhu kaṇḍan śarajālajajaritātratrāṇanā drōṇanānā 48

guruvan laghusandhānade  
 naran ise gurulaghuvimiśritam dorekole ta  
 dguru tacchandōvṛttige  
 doreyenisirdudu manakke duryōdhananā 49

antenisirda nisargaduṣṭa dhrṣṭadyumna kacanigrahakaravilulita  
 mauļiyāgirda bhāradvājaniravan rājarājan kaṇḍu –

ariyeme billa binnaṇake gāṇḍiviyaltu piṇākapāṇiyum  
 neṛeyan idirci nimmoḍane kādi gelalkadu nimmupēkṣeyen  
 dariyen idenna karmavaśamendaṛiyan nimagintu sāvum ē  
 terādin akāraṇam nereye sambhavisirdudo kumbhasambhavā 50

endu duḥkhaṅgeydu rājarājan tadīya tanujanan nenedu –

adaṭina pārthan eccukole jātabalan drupadātmajātan ū  
 vade puḍiyoḥ poraṭci taleyan tegevalli piṇākavettavō  
 dudo śaravettavōdudo lalāṭadin iṅgalagaṇṇadettavō  
 dudo gurusūnu tānum aṇam ammanalampum adettavōdudō 51

They ascended tall mounds of elephants,  
 crossed rivers of blood, got entangled  
 in elephant trunks which were like  
 bands of creepers in the dark forest cluster  
 but they didn't mind and reached the spot.  
 Drona's armour lay crushed by arrows.  
 The Lord of the Kurus leaned on Sanjaya's  
 shoulders for support.

48

The union of lightness and heaviness  
 seemed to Duryodhana like prosody  
 as featherlight arrows  
 swiftly pierced his Guru's body.<sup>21</sup>

49

The King of Kings saw Drona's dishevelled hair torn by wicked  
 Dhrishtadhyumna's hand,

Are we not aware of your skill with the bow?  
 Not only Gandivi, even the wielder of the  
 Pinakapani bow<sup>22</sup> is no match for you. I simply  
 don't know, Kumbhasambhava. Was it your indifference,  
 or my fate that such a meaningless death befell you?

50

The King of Kings recalled Drona's son with anguish,

Where was your Pinaka bow when mighty Partha  
 shot his arrows and killed him?  
 Where were your arrows when Drupada's son,  
 Jatabala<sup>23</sup> rolled his body in the dust and mercilessly severed  
 his head? What became of that fiery eye on your forehead?  
 O, son of my Guru!  
 Where has the brimming love for your father gone?

51

śarasandhānaman anyasainyadoḍalō bilbalmeyan tanna śi  
 şyara meyyo! nijakīrtiyan nikhiļadikcakraṅga! cittaman  
 harapādāmbujayugmado! nrīsīdan cāpāgamācāryarol  
 dore yārembinam aṇmi sattaļavidēn drōṇaṅge meyvettudō      52

endu gurunandananan nindisi guruvan abhivandisi –

ennan upēkṣisi kādida  
 ninnī gurugeragen ennaderagidanaḍiyo!  
 pannagacihnan piriyar  
 munnam kūḍidudan edehyo!en kiḍisuvarē      53

endu kumbhasambhavanān triḥpradakṣiṇaṅgeydu baruttum  
 ā diśābhāgadō! śarasandōhāscaryaśaranikaradin kṣīṇataranāgi  
 śarācāryargabhimukhanāgi –

aremugidirda kaṇgalumalarda mogam kaḍivōda kayyum ā  
 surataram āge karcidavuḍum berasanyaśaraprahāraja  
 rjitaśarīranāgi navalōhitavārdhiyo! aldu biḍanan  
 kurupati nōḍi kaṇḍan abhimanyukumāranan ājivīranan      54

antātanān ahikētanān nōḍi –

guru paṇṇida cakravyū  
 haracane perargaridu pugal idaṇ pokku raṇā  
 jiradol arinṛparan ikkida  
 narasuta ninnorege dorege gaṇḍarumołarē      55

Arrows patterned in enemy's soldiers,  
his expertise is seen plainly in his disciples' bodies.<sup>24</sup>  
Renowned throughout the directions, his mind rests  
on Hara's lotus feet. Who is equal to him  
in the *acharya* tradition of the bow? How could so  
valourous a man as Drona die in this manner?' 52

He praised his teacher while chiding his teacher's son,

He did not think, *I will not bow before this Guru*  
*who ignored me and continued to fight,*  
Instead, the man with the mark of the snake  
prostrated at his feet.  
Does an elder's legacy diminish over time? 53

Clockwise, he circumambulated the Pot-born One three times. He  
saw as he walked from the other side, crushed by an overwhelming  
jumble of arrows,

The Kuru king saw young Abhimanyu, a war hero.  
His blossom face with eyes half closed  
His severed hands looked demonic  
biting angrily on his lower lip.  
His body crumpled under the onslaught of arrows.  
The fallen one covered in an ocean of blood. 54

The Serpent Flag Bearer saw him in this condition,

Our Guru designed the *Chakravyuha* formation  
making it impossible for anyone to enter.  
He proceeded into the battlefield  
and killed many kings.  
Son of Nara! Does any hero stand equal to you? 55

palarirdu kādīdar me  
ygaligal ninnonde meyyelam tave konday  
palaran ninnan pettal  
molevettale vīrajananivesaran pettal

56

asamabala bhavadvikrama  
 m asambhavam perarge ninnan ān initam prā  
 rthisuven abhimanyu nijasā  
 hasaikadēśānumaranam emagakke gadā

57

endātmagatadole bagedu -

dhāriṇīyo! nijasamyuga  
bhārāmanāntirda vīrapuṅgavar ire ta  
dbhārāmanāntabhhimanyuku  
māraṇ puge vīraramanan enisidanaltē

58

taruṇayuvavṛddhavikrama  
pariṇataruṇadikki simhasāhasan ivanum  
taruṇane ānum yuvanene  
surāpagānandanānā mahājarjaranē

59

endabhimanyukumārana sāhasakke meccī –

pasavinnolannaman pasidu bandavargikkova yuddharaṅgadol  
kusiyade sūregollade raṇakke śucitvaman appukeyva mā  
nasikeya nālvarum namage vandyar avandirol ītanalte sā  
hasadhanan endu kaymugidan andabhimanuyuge kauravēśvaran 60

Many men attacked you at once –  
 Alone, you destroyed so many!  
 They call the woman who begot you  
 Mother of a Hero!  
 Is she a mere woman with breasts?<sup>25</sup>

56

You are unmatched in strength.  
 No one is as brave.  
 I pray to you, Abhimanyu,  
 May I be a fraction as heroic in death!

57

He thought to himself,

Many heroes bear the weight  
 of their fight on the war field.  
 When that young Abhimanyu entered,  
 he shouldered the burden of others,  
 did he not become a delight among heroes?

58

He made no distinction between tender boys,  
 youths, the aged or the proficient,  
 the audacious lion killed them all! Was he so tender?  
 The Celestial River's son believed himself to be  
 a young man too – how can he be a grand old man?<sup>26</sup>

59

He showered praise on the brave young Abhimanyu,

A man who feeds the hungry, who does not retreat,  
 nor deceive. Who is pure in mind,  
 never crossing *dharma*'s limits, and who is noble.  
 We respect these four kinds. Among the honourable four,  
 he deserves our respect. The Lord of the Kauravas  
 paid his respects with folded palms to Abhimanyu.

60

antabhimanyuge kaygañan mugidu baruttum tanna maganappa  
lakṣaṇa kumāranan nenedu manyūdgatakañthanāgi  
tadāsannapradēśadol tanna kumāranan kandu –

ga- li
śaramāytu hastam  
galitarañōtsāhamāytu hṛdayam nayanam  
galitāśruvāytu kaurava  
kulatilakaṅgā kumāranan kānalodam

61

antu putrasnēhakātarahṛdayanāgi gāndhārīnandan  
bhānumatīnandanana vadānāravindaman nōdī –

janakaṅge jalāñjaliyan  
tanūbhavan kuḍuvuducitam adugeṭṭīgal  
ninagān kuḍuvantādude  
tanūja nīn kramaviparyayam māduvudē

62

surapatisutaśaravarṣam  
suratarunavakusumavarṣamāgire ninagī<sup>1</sup>  
gurujanadrgjalavarṣam  
dorekondittenna pāpakarmana katadin

63

endalli nilalāradā pradēśadin talardu –

After paying his respects to Abhimanyu, he remembered his son Lakshana Kumara. He saw his son's body nearby and his voice turned hoarse.<sup>27</sup>

The arrow fell from his hand,  
his heart lost its fervour for battle.  
He, the Glory of the Kauravas  
wept copiously at the sight of his young son.

61

The son of Gandhari gazed at the lotus face of Bhanumati's son,  
his stricken heart overcome with love,

It is proper that a son born of his father's body,  
offer the ritual water for the father.  
Today I perform the ritual for you, my son!  
How could you change this course?

62

Indra's son rained arrows  
that turned to flowers on the *Kalpavriksha* tree,  
Elders like me wept. My sinful actions  
are the reason for the state of affairs now.

63

Unable to remain there, he set off,

madavadarihasti mastaka  
 bhiduran bhayavidhuran anyabāṇacchiduran  
 madapatyanirviśeṣan  
 madavaddōrlalitan ettaṇan vṛṣasēnan

64

endarṛasuttum barevare dharmaputrakōpānaladahyamānan  
 āgirda śalyanuman vijayaśaravilūṭanāgirda bhagadattanuman  
 gāṇḍīvi pracaṇḍa kōdaṇḍaśaraśayanānāgirda sindhurājanuman  
 sahadēva khadgōgrahastadhvastanāgirda śakuniyuman nakula  
 kuntakabaliśarīrāgirda dandaśūkarenisida śatabinduvina  
 sutapañcakamuman nivātakavacatalatalūkapaulōmapramukha  
 mahāsamartharenipa daityāvatāraruman kāmarūpa  
 dēśādhīśvararuman ṣaṭṭisahasrakōṭyatiratharuman aṣṭādaśa  
 kōṭi samaratharuman samśaptakanāmadhēyarenisida suśarma  
 trigartādhīśvararuman bakāsurana mommanappa jaṭāsurana  
 makkalappa halāyudha musalāyudha kāla nīlarūkṣa  
 rākṣasaruman kāmbhōjasudakṣiṇadāṇḍadhararenipa  
 śaṅkhāyudharuman saubalabṛhadbala vindānuvinda  
 prabhṛtigaluman kaṇḍu sōkākulīkṛtacittanāgi –

guṇigal̄ trilōkacūḍā  
 maṇigal̄ kailāsakalpasubhaṭāgraṇigal̄  
 poṇaral neredennaya kā  
 raṇadindī nṛpasutarkaṭaṭkaḍidare

65

endu paścāttāpañgeyye sañjayan santaisi

Where is this beautiful Vrshasena<sup>28</sup>  
 who with his powerful arms cracked  
 the hostile rut elephant's head so fearlessly?  
 who lacerated his opponent's arrows,  
 who was no different from my own son.

64

Looking around as he drew nearer, the king saw Shalya burnt by the angry fire of Dharma's son. Bhagadatta, felled by the Vijaya's arrows. Jayadratha, laid on a bed of arrows from Gandivi's furious bow. Shakuni slain by Sahadeva's terrible sword. The five sons of the serpent-like Shatabindu who was impaled like a mongoose by Nakula's javelin.<sup>29</sup> They were dead: The Nivatakavacha, talataluka and paulomas, demons of great strength, nobles and kings of Kamarupa country, sixty thousand crore atirathas, another eighteen crore samarathas, Susharma and Trigarta who were called Samshaptaka, Bakasura's grandson, Jatasura's children Halayuddha, the terrible rakshasas, Pestle Bearers, Kala and Nila. He saw Saubala, Brhadbala, Vinda and Anu-Vinda. He saw Shankayuddhas who were the able kings of Kambhoja Sudakshina. He was stricken with grief seeing them lie there.

These meritorious men are the jewel crests  
 of the three worlds, great warriors,  
 equal to the Kailasa mountain.  
 Have these children of kings,  
 assembled to fight, perished because of me?

65

Sanjaya consoled him as he repented,

nayaman pēlvode sandhimādiriyadir kaunteyaroļ yuddham a  
 kṣayadōśāvasatham pradhānapuruṣar kṣatrakṣayasthānam en  
 du yathārtham nuḍidārtarilla modalol ninnan hiḍimbāntakan  
 layakālāntakanante kolladiranī cālukyakanthīravan 66

### Gadya

idu samastabhuwanavallabha janāśryan śrīpr̥thvīvallabhan  
 mahārājādhirājaparamēśvaran paramabhaṭṭārakan śrīsatyāśraya  
 kulatilakan śrīmadāhavamalladēvaśrīpādakalpa  
 pādapāśrayāsannavarti kavicakravarti kavirannaviracitamappa  
 cālukyacakravarti śrīsāhasabhīma vijayadoļ duryōdhanapralāpa  
 vyāvarṇanam caturthāśvāsam sampūrṇam

If I were to speak of prudent conduct,  
 I'd say come to an agreement.  
 Don't fight Kunti's children. War is the abode  
 of uncountable faults.  
 It is the place of catastrophe for Kshatriyas.  
 Esteemed men were unable to convince you reality.  
 This roaring lion among the Chalukyas, Bhima,  
 slayer of Hidimba will not remain  
 without killing you like Yama at the time of Dissolution. 66

Here ends the description of Duryodhana's lament in the fourth canto of the *Victory of Sahasa Bhima*, the Chalukyan emperor that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of kings, ruler of the Earth, the refuge of men, king of all the world.

## Pañcamāśvāsam

śrīkāntan samarajaya  
śrīkāntan kurukulāntakan ripudarpō  
drēkaharan mṛgarājapa  
tākan kēvalane samarasāhasabhīman

1

embudum adan avakarnisi bhīmasēnana gadāparigha  
praharaṇadin rudhirapratvāhavaśagatanāgirda  
yuvarājanirdeṣeyan kururājan eydivandāgaḥ –

idu bhīman dēva kāliṅgana gajaghateyan konḍa tāṇam bharaṅge  
yidu bhīman dēva kaurvyaran anibaruman tinda tāṇam mogambo  
kkidu bhīman dēva duśśāsanarudhiramuman pīrda tāṇam chalamba  
ttidu bhīman dēva dhātrisutan ibhadolibham pōrvavol pōrda tāṇam 2

puḍiyol poralciyum me  
yyaḍagan tīrītīrīdu koṛedu tindum goṭṭan  
guḍidum nettaran entum  
hiḍimbaripu taṇidānilla duśśāsananan

3

## Canto Five

Beloved of the Goddesses of Wealth and Victory,  
Destroyer of the Kuru clan, who drives  
away the enemy's abundant pride, whose flag  
bears the king of animals –  
Is the valorous Bhima of battle any ordinary man?<sup>1</sup>

1

As he was listening, the king of the Kurus came upon the prince (Dushasana) who lay in a river of blood caused by Bhima's mace like an iron bolt,

Deva! Here, Bhima killed  
the Kalinga king's army of elephants.  
Deva! Here, Bhima swallowed  
all the Kauravas so eagerly.  
Deva! Here, Bhima dipped his face and sucked  
Dushasana's blood.  
Deva! Here, Bhima, like a rut elephant, fought  
Bhagadatta's elephant with such determination.<sup>2</sup>

2

He rolled Dushasana in the dust,  
clobbering his flesh into fine pieces – he ate him.  
He gulped his blood down  
still the enemy of Hidimba was unsatisfied.

3

endu sañjayan pēle kelagivigēldu kiridedehyan pōge tanna tammana kañnan karduñkuva kāgegaluman karuļa piñilan tegeva pardugaluman bariya baļasiñgam bandu kāduva ballugaluman naravan ugiva narigaluman sereyan tegeva sīlnāygaluman koraļan karci nilva kōkaṅgaluman puđiyol poralcuva pulmarulgaluman benna bīvan tegeva bētālaruman kattigeyan konđu kapālaman kađiva kāļarakkasiyaruman punna bāyoļ tamma bāyaniļtu bhīman kuđiduļida nettaran kuđiyal pađeyadalavalidu puyyaliđuva pīritiniyaruman kañdu tāne sōdu kaļedu saudharmike mikku barevare alalan sairisalārade –

nađuvuđivannamēri bareyelvuđivannegam otti međti me yyadagadagāge munnuraman irbagiyāgire pōldu nettaran kuđikuđidārda vairiyuļidannegam ennalal entu pōkum en dađigađigaltu tannañugadammanan īksisidan suyōdhanan

4

antu nindu nōđi palumbi palavāđi –

nijajīvam paralōkadol nijamahāmāmsam piśācāsyado!  
nijaraktam ripukukšiyoļ nijaśiram naktañcarīhastadol  
nijakāyam kurubhūmiyoļ nelase gāndhārīja duryōdhanā  
nuja duśśāsana bhīmabhīmagadeyin pañcatvaman pordiday

5

endatipralāpañgeydu –

As Sanjaya spoke, as he walked not giving him full ear, he saw his brother's eye pecked by crows, his intestines hauled out by vultures, jackals pulling apart ribs, foxes drawing the nerves, barking dogs holding the veins, jackals biting at the throat, lowly pishachis rolling his body in the dust, betalas wringing his back, terrifying *rakshasis* breaking his skull with a knife, female prētas lowered their mouths to Dushasana and wailed because Bhima had drunk up his blood already. Out of an overflowing love for his brother, he chased them away, and unable to control his grief,

Weeping with each step, Duryodhana  
gazed at his beloved brother:  
He went after his waist and crushed his ribs to pieces!  
He pulverized his flesh as he stomped on him  
Then, he tore his chest apart.  
He roared as he glugged and glugged down his blood.  
How will I abide with my grief if my enemy lives? 4

He stood there, recalling his many griefs,

His life is in another world, his immense flesh  
fills pishachas  
His blood lies in the enemy's stomach. A long nailed  
*rakshasi* cradles his head in her palm.  
His body lies in the Kuru land –  
Son of Gandhari, Duryodhana's brother,  
Oh Dushasana! Bhima's terrible club has turned you  
into the five elements!<sup>3</sup> 5

He lamented bitterly,

ninnan kondan gađam ola  
 n innum kondavanān ikki kollade māñdā  
 n innum olen gađidakkume  
 ninnaya kūrmegam adenna saudharmikegam

6

jananīstanyaman uñđen ān baļike nīn sōmāmītam divyabhō  
 janam embintivan uñđen ān baļike nīn bālatvadindelliym  
 vinayōllañghanam ādudilla marañakkenninde nīn muñciday  
 moneyol sūl tađamāytidondeđeyolam hā vatsa duššāsanā

7

endu kurukulapradīpan vipralāpañgeydu –

anujana nettaran īñṭida  
 vananindāprāñasahitamīñṭade duryō  
 dhanan emba pesarge muyyām  
 pene duššāsanana bannaman nīguvenē

8

endu piñgākshan kōpāruñīkṛtanētranāgi tanna tammana  
 kalēbaraman nōđalāṛade allin taļardu –

karituraganarakaļēbara  
 karāļarañarañađadalli barevare kañđan  
 narakaravimuktaśaraja  
 rjaritāñganan añgarājanan kururājan

9

āgaļ adan sañjayan kañdu ‘gañdasyōpari sphōtakam’embante  
 nija priyatanūjānujara śōkadin vihvalīkṛtanappa bhūtalēśvarañge  
 nijapriya sakhanappa karñana duhkham marukoļisugum endu  
 manadolē bagedire –

The one who killed you is still  
alive, isn't he? I let him live,  
making no effort to kill him.  
I am still here, aren't I?  
Is it right to not reciprocate your affection?

6

I drank from mother's breast, then you had your *soma*.  
I relished splendid food and you followed.  
In childhood and always, you did not trespass the limits of humility.  
Yet you have gone forward into death.  
Haa! my little calf, Dushasana!  
Battle has turned order into disorder.

7

The Light of the Kuru Clan lamented,

He drank my brother's blood –  
I will drink his blood together with his life –  
My name is Duryodhana!  
How else will I erase Dushasana's indignity?

8

Then Red-Eyed One with bloodshot eyes, angered at the sight of  
his brother's body, took his leave,

The Kuru king saw the king of Anga  
broken by Arjuna's shaft  
as he walked across that terrifying battlefield,  
strewn with corpses of elephants, horses and men.

9

Bereaved by the death of an adored son and brother, the king felt  
his grief swell at the sight of his beloved friend, Karna. Watching  
him, Sanjaya thought that it was like a swollen blister on a wound,<sup>4</sup>

negapi marūthaman vasudhe nuñgidudum samapādaśōbhelyum  
 bagegole tanna mun tegeda dakṣinamuṣṭiye karṇamūladol  
 sogayise pāliyan neñapadāldana kajjamanokku sattaran  
 naguvavol irdan aṅgapatī nemmi nijōnnatakētudanḍaman 10

antirada dinakaratanūjanan rājādhirājan nōdi bāśpavāri  
 dhārāpūritalōcanan manyūdgakanṭhanum asahyaśōkānala  
 dāhyamānāntahkaraṇanumāgi –

ānum duśśāsanum  
 nīnum mūvare dal ātanum kalida bali  
 kkānum nīne dal īgal  
 nīnum agalgettavōdeyaṅgādhipatī 11

nīnilladarasugeyvene  
 nīnillade bālvenendu bagedappene pēl  
 nīnilladahitarol san  
 dhānam māduvene kūḍen aṅgādhipatī 12

ninna magan vṛṣasēnan  
 tanna magan sattan aṇmi lakṣaṇanum nī  
 n ennan santaisuvudān  
 ninnan santaise banden aṅgādhipatī 13

paliyan kēldeno mēṇ nađe  
 valiyan tappideno kāṇe naṇmindan kū  
 rtañlidivaram pagedeno pa  
 ccalideno pēl kūḍi ninnol aṅgādhipatī 14

He lifted the chariot's wheel  
 from the swallow of the earth,  
 His feet were so charmingly poised.  
 An arrow gracefully drawn to his ear by his right fist:  
 The Lord of Anga leaned against his flag staff  
 as though laughing at the unfulfilled duty of the dead,  
 treating his master's task with contempt.

10

Then the king of kings saw the Daymaker's son and his tears  
 began to flow. His throat turned hoarse. His burning grief felt  
 intolerable,

We were always three, certainly:  
 Me – he – you. He died and only  
 you and I remained. Now you are dead too!  
 Where have you gone, Angadhipati!<sup>5</sup>

11

How will I rule without you?  
 Can I think of living without you? Tell me!  
 Can I make a truce with our enemies  
 without you? No, it cannot be done, Angadhipati!

12

Your son Vrishasena and my own son,  
 my beloved Lakshana are dead.  
 You were to console me!  
 Instead, here I have come to condole you, Angadhipati!

13

Did I heed any slight against you?  
 Did I transgress in my conduct? I do not know –  
 Was I vengeful towards heroic and loving martyrs?  
 Did I disagree with you? Tell me, Angadhipati!

14

ariyen idan ninnindina  
 teranan nīn enagadēke mulidirpeyo mēn  
 maṛuvātuguḍade ravisuta  
 maṛasundirdapeyo mēn balaldirdapeyō 15

ninnī keleya suyōdhana  
 nannōḍade nuḍiyadappikollade besanē  
 n ennade jīyennade dē  
 venadadēkusiradirpeyangādhipatī 16

anṭtam lōbhām bhayam em  
 binitum nīnirda nāḍol irkume ravinan  
 dana nanni cāga aṇmem  
 banitarkam nine mottamodaligan āday 17

ān aṛiven pṛtheyeṛival  
 dānavaripuvaraṇvan arkanāṛivan divya  
 jnāni sahadēvan aṛivan  
 nīn āṛgendārum aṛiyar aṅgādhipatī 18

oḍavuṭṭidan endaṛidoḍe  
 kuḍugum rājyamane dharmatanayan ninagān  
 kuḍal āṛtenilla rājya  
 kkoḍeyanan aṛiyuttum irden aṅgādhipatī 19

I don't understand your conduct today.  
 Why, are you angry with me?  
 Oh, child of the Sun! Why do you not respond?  
 Have you forgotten yourself? Are you so exhausted? 15

This is your friend, Suyodhana!  
 You do not look at me, do not speak,  
 do not embrace me.  
 Why do you not ask after my wishes?  
 Why don't you hail me?  
 Call me Deva! You do not breathe a word –  
 Why, Oh Angadhipati! 16

Untruth, greed, fear –  
 Can they exist in your country?  
 Friendship, sacrifice, and valour<sup>6</sup>  
 Oh child of the Sun!  
 You have become the foremost bearer of these! 17

I know this, Kunti knows it too.  
 The enemy of the Danavas<sup>7</sup> is in the know,  
 the Sun is aware,  
 Sahadeva possessing divine knowledge knows.  
 Who you are is known;  
 the rest don't recognize you, Angadhipati! 18

Had he known you were brothers,  
 the son of Dharma would have given you the kingdom.  
 Knowing that you were the rightful ruler, yet,  
 I could not give up the kingdom, Angadhipati! 19

nīnūllodunṭu rājyam  
 nīnūllode paṭṭamunṭu beḷgodeyunṭay  
 nīnūllodunṭu pīlīge  
 nīnīlladivellam olave aṅgādhipatī

20

inasuta gāṇḍīvi sammō  
 hanāstradindeccu nidreyan māḍidan an  
 dina gōgrahaṇadol ḫigal  
 ninagintī dīrghanidrayan māḍidanē

21

kasavarān dvijadānake  
 posajauvanaman svadārasantōṣake ni  
 nnasuvan patikāryake ve  
 ccisiday ninnannan āvan aṅgādhipatī

22

hari bēḍe kavacaman nī  
 naridittay konti bēḍe beccade koṭṭay  
 puriganeyan ninageṇe kasa  
 varagali meygaliyum āvan aṅgādhipatī

23

nayanadolam erdeyoṭam ni  
 nnaya rūpirdapudu ninna mātirdapude  
 nnaya kiviyoṭaginanandana  
 viyōgam entādudarāyen aṅgādhipatī

24

With you by my side, I have a kingdom  
 With you, there is kingship. With you, the royal umbrella.  
 With you, our lineage endures.  
 And without you, will any of these be, Angadhipati? 20

Oh, child of the Sun! That affair  
 with the abduction of cows:  
 Arjuna released his hypnotic weapon,  
 and dispatched us into a deep sleep.  
 Now he has put you to an everlasting sleep, hasn't he? 21

Gold is for gifting to the Brahmin,  
 New-found youth is for a wife's pleasure,  
 but you have spent your vital breath  
 in service of your Lord.  
 Is there any one like you, Angadhipati! 22

When Indra asked for your armour, you  
 severed it from your body and on Konti's request,  
 you gave up your Purigane weapon, unperturbed.<sup>9</sup>  
 Among those benefactors of gold and heroic in the body,  
 is another equal to you? 23

Your image lies unerased  
 in my eyes and in my heart.  
 Your words still  
 ring in my ears.  
 Son of Ina! I cannot understand,  
 the nature of this separation between you and I. 24

ninnan konda kirītiyu  
 m ennanujanan ikki konda bhīmanumoļan ā  
 n innum olen gađidakkume  
 ninnaya kūrmegam adenna saudharimkegam

25

paraśudharan cakradharan  
 surapati bhūkānte kontiyendī pēlda  
 yvare kūđi ninna kondar  
 naran orvane kondanallan aṅgādhipatī

26

indān ādem mēṇ ina  
 nandana kēl pāṇḍutanayarādar ninnan  
 kondum duśśāsananan  
 kondum bardukuvare bardukar aṅgādhipatī

27

endanēkaprakāradin vipralāpaṅgeydu –

inasutaniravan duśśā  
 sananiravan kaṇḍum innum ennasuvidu ne  
 ṭtane pōdudilla kallerde  
 tandindennantu bardanāvanum oļanē

28

endu tannan tāne nindisikonđu –

sūnugalaļivan priyami  
 trānujaralivan vidhātra nīn kāṇisi mun  
 dēnan kāṇisalirdape  
 nīn ennan pāpakarmanan nirguṇanan

29

endu vidhātraṅge palumbi rādhānandanana mogaman nōđi  
 sañjayanan intendant –

Having killed you, Kiriti lives on.  
 Bhima who slew my brother is still alive.  
 I too am alive. Is there any propriety  
 in such fraternal virtue or in my affections?

25

Parashurama, Krishna, Surapati, Bhukante<sup>10</sup> and Konti  
 these five mentioned here  
 killed you too –  
 Not Arjuna alone! – Oh, Angadhipati!

26

Today, I remain.  
 Pandu's sons live. Tell me, Karna:  
 They've killed you, they've killed Dushasana.  
 Are they going to survive? Not a chance, Angadhipati!

27

He lamented in many manners,

I have seen the Sun's child and Dushasana  
 lie in such a state.  
 Still my breath does not leave me –  
 My heart is as a rock – Is there another like me?

28

Reproaching himself,

Fate! You have caused me to see  
 the destruction of my children, the death of my dear friend  
 and my brothers –  
 What more will you make me see?  
 I, performer of wicked deeds, am wholly without merit.

29

Cursing fate, he gazed at the face of Radha's son and said to  
 Sanjaya,

āroḍane nuḍivenalтиyo  
 l āroḍan ḥlagadol irpen āroḍane saman  
 tārōgipen ēruven ā  
 n āroḍan ennañugar illadibhavājigalan 30

keleyaṅgāytasumōkşam āgadenagam bāṣpāmbumōkşam dharā  
 tałaman koṭtan ivan jalāñjaliyuman nān koṭtenillanyamañ  
 ḫalaman sutṭanivan pratāpāsikhiyindān ītanān satkriyā  
 nałanin sutṭenumilla matpriyataman karṇaṅgidēn kürtenō 31

embudum dēvā nīm intēke palayisuvir endu sañjayan intendant –

jaladānakriyeyan dr  
 gjaladin kōpāgniyinde dahanaṅkriyeyan  
 keleyaṅge māqiday kuru  
 kuladarpaña maṛevudinnaharpatisutanān 32

peñdir palayisuvandade  
 gañdar pałayisidođāyaman chalaman kay  
 konđesapar āro kurukula  
 mañdāna nīn ettikonđa chalamane međeyā 33

endu sañjayan nuđida nuđiyan avadhārisi –

Who will I speak to with such affection?  
 Who will I attend the royal assembly with?  
 In whose company will I enjoy the pleasure of my meals?  
 How will I mount the elephant and horse  
 without my companions?

30

You have gained liberation from life's breath, my friend,  
 I am not free of even my tears.  
 He gave me the Earth,  
 I am yet to make the ritual water offering.  
 His fiery valour scorched other realms,  
 I haven't offered his body the ritual fire.  
 What love have I shown my beloved Karna?

31

When he said this, Sanjaya said, 'Lord, why do you prattle in this manner?'

Mirror of the Kuru clan!  
 You have made the offering ritual water  
 with your torrent of words, the fire  
 of your anger has performed the final rites.  
 Forget now the son of Aharpati.<sup>11</sup>

32

If men cry in the manner of women,  
 who will shine with valour and determination?  
 Ornament of the Kuru clan!  
 Demonstrate your resolve!

He listened attentively to Sanjaya,

33

darahāsapēśalan di  
 kkarigamanan kanakaparvataprāmśu dinē  
 śvarasutana rūpu citram  
 baredantirdapudu cittabhittiyoļ ennā

34

guru dīkṣāvidhigalge mantri hitakāryāļōcanakkālādan u  
 rvareyan kāva guṇakke narmasacivan krīḍārasakkāneyāļ  
 gurubhārakkirīvāļ raṇakke tuļilāļ katṭayadol mēladāļ  
 parihāsakkenisirdan entu maṇevan duryōdhanan karṇanan

35

divijatanayaṅge mukhyan  
 ravijan jayakādan enage kaṇṇoļ kāṇan  
 kiviyōļ kēļan kāṇban  
 daventu kēļvandamentu taleyilladanā

36

endu śōkāndhan karṇavirahitan appudarin  
 saṅkrandanananandanaṅge muļidu –

taranitanayānanēndu  
 smraṇade kaygaṇmuvenna śōkamahāsā  
 garaman tave pīrdudu bhī  
 karamatkōpāgnī bāḍabāgnīya teradin

37

endu śōkarasaman krōdharasada mēlikki mārpadehyeytarpudan  
 nōdi nađeva dandaśūkapatākana gellada mulisinandaman ařidu  
 sañjayan endan ele dēvā bhīṣmarittalirdapar itta bijayaṅgeyyim  
 nijagurujanaprārthanābhaṅgam māḍalāgadu in nīm negalva  
 kajjamāvuduman nimmajjanoļ ālōcisi negalvudene pēlvudum

With his attractive smile and his gait  
 like the guardian elephants,  
 lofty like the Kanaka mountain:  
 The appearance of the child of the Sun is a painting  
 rendered on the canvas of my mind.

34

He was a guru to ritual initiates.  
 a minister for welfare, a king who protected his kingdom,  
 a confidante<sup>12</sup> in matters of sensual delight,  
 deadly in battle like an assiduous elephant,  
 daring in undercover operations,  
 a friend to laugh with . . . such was his life.  
 How could Duryodhana forget Karna?<sup>13</sup>

35

The son of Ravi was prime  
 target for Indra's son,  
 Now he does not appear before me  
 He cannot hear my words. Beheaded!  
 How will he see or hear now when there is no head?

36

Blinded by grief at being separated from Karna, he grew angry  
 with Arjuna,

The child of the Sun has a face like the full moon.<sup>14</sup>  
 My grief is a great ocean swelling at his memory.  
 The oceanic fire of my anger  
 has swallowed my grief completely.

37

Sanjaya saw the Bearer of the Serpent-Flag pouring grief over  
 his anger. He watched it transform as he walked.<sup>15</sup> Realizing his  
 anger over not winning, Sanjaya said, 'Deva! Bhishma lies just  
 here, please come! Let us not ignore our elder's wishes. Consult  
 your elder before starting your chosen task.' Without dismissing

nijagurujana prārthanābhaṅgam mādade sañjayana mātan  
 mīrāde śaraśayanagatanāgirpa nadīnandanana caraṇāravinda  
 vandanaṅgeyyalendu gāndhāriya nandanan eydevandu  
 gaṅgānadīnandananan kaṇḍu –

naraśarakōti jarjarise tanna śarīraman astravēdanā  
 paravaśanāgijum māreḍanilla mukundanan ēkacittadin  
 smariyisutirdu mattal aribhūparin entuṭavastheyādudō  
 kurupatigendanā paramayōgigam intuṭu mōhamāgadē

38

kavalambum talegimbina  
 kavuļude śaramaṅcaverasidaraleya hāsem  
 bivu bāṇagaṇadinesedire  
 divijanadīsūnu śastraśayanadolirdan

39

antirda nadīnandananan kaṇḍu rājarājan nōdi manyūdgatanāgi –

vinayaman okku nimma guruvṛddhara pēlda hitōpadeśaman  
 manadolavajñegeydanilanandanavairade nimman indranan  
 dananoḍan āne kādisiden āne kaḍaṅgidenena pāpaka  
 rmana katadindim ī nimagam īyiravādude sindhunandanā

40

endu paścāttāpaṅgeyyutum mumbarpa tanna mommana kāla  
 soppulan kēḍu vikacdhavaļakuvalayavilāsitōpavāsitaṅgalum  
 karṇāntaviśrāntaṅgalumappa tanna kangaṇanaredeṛedu  
 daranimīlitalōcanakamalākaramirpanteryirda śantanu tanūjana  
 karṇābhyarnaman pordi sañjayan endan ajjā nimma  
 mommanappa kurukulagaganagabasti māli bāhuśāli  
 duryōdhanan bandanendu binnapaṅgeyye yogi yōgaman  
 upasamharisi tanna caraṇōpāntōttamāṅgan āgirda

his elders and Sanjaya's advice, he came to pay his respects to the elder one, the son of the River who lay on a bed of arrows. Gandhari's son gazed at the son of Ganga,<sup>16</sup>

His body was subject to celestial weapons  
and broken by Arjuna's innumerable arrows.  
Still he did not forget Mukunda,  
recalling him several times.  
What a pitiable condition  
the enemy has left the Kuru king in.  
How had the supreme yogi become so infatuated?

38

A twin arrow supports his head,  
the arrow-cot feels like a bed of cotton.  
The resplendent son of the Celestial River  
lies there in a repose of weapons.

39

When the king of kings saw the son of the River his throat turned hoarse,

Foregoing humility, I rejected my teachers and  
elders' friendly advice  
You fought with Indra's son because of my acrimony  
against the son of the Wind – you were obliged to!  
Oh, son of the Sindhu,  
is my sinful desire the reason for your plight?

40

He heard his grandson repenting and the approach of footsteps.  
His shiny white eyes like ponds of graceful, blooming lilies,  
extended to his ears. Sanjaya whispered in his ear saying, 'Ajja,<sup>17</sup>  
your grandson, Duryodhana, the strong armed, sun in the sky of  
the Kuru race has come. The yogi abandoning his meditation was

pannaga patākanan kurukulōttamsanan paramānandadin  
bhīṣmanāśīrvacana sahasraṅgaḥin parasi dikkarikarānukāri  
galappa nijabhujā danḍaṅgaḥinde tegedappi bāṣpāmbupūrita  
lōcananāgi –

dhavalāgajēndramum dhavalācāmaramum dhavalatapatramum  
dhavalāvilōcanōtpalavadhūjanamum berasaṣṭadiktaṭam  
dhavalise kīrtiyin dhavalamaṅgaṅgēyadinoppi barpa kau  
ravadvadhavaļāṅge dēsigane barpavolorvane barpudādudē

41

endu ekākiyāgi banda dhṛtarāṣṭranandanana baravinoḥ saritsutan  
samaravṛttantamanāṛidu vismayākrāntasvāntanumāgi –

elliduvo dhavalacāmara  
mellitto sitātapatramahikētana ma  
ttellitto mṛgēndrāsana  
melliduvō lōlapālīkētanatatigal

42

ellidaļo bhānumati tā  
nellittōlagada sūleyarkaļa taṇḍam  
ellitto gītavādyam  
sallalitavadvadhūjanapravṛttam nṛttam

43

sutaśatakamum sahōdara  
śatakamumellitto magane pēļ ellittō  
caturaṅgasainyam ellida  
r atirathasamarathamahārathārdharatharkaļ

44

filled with great joy. He blessed the Bearer of the Serpent Flag a thousand time as he fell at his feet. He embraced him with those arms that extended to his feet, like trunks of the guardian elephants, and tears rolled from his eyes.

White brilliant royal elephants, the white chowrie,  
 white royal umbrella, fair young women with white lily eyes,  
 made your fame dazzled white  
 in the eight directions,  
 they proclaimed your victory with *dhavalas*.<sup>18</sup>  
 Have you really come alone? You, radiant  
 among Kauravas, arrive like a common fellow! 41

Astonished, he saw Dhritarashtra's forlorn son come and realized the circumstances of the war,

Where is the white chowrie?  
 Where is your bright royal umbrella?  
 O Serpent Flag Bearer, where is your lion throne?  
 The rows of fluttering flags that follow you?  
 Where are they? 42

Where is Bhanumati?  
 Where are your concubines?  
 Where is the song and music  
 the dance of graceful women? 43

Where are they? Your hundred sons  
 and hundred brothers. Son, tell me!  
 Where is your fourfold army? Where are they all,  
*atirathas, samarathas, maharathas, ardharathas*? 44

endu śōkaṅgeyye rājarājan nadītanūjanan māṇisi nīvappode  
 vidita vēditajñarum bhāvitātmarum āgirda jñānigaļ ante  
 negaļalāgadendu nijāgamana vṛttāntaman samara  
 paricchēdamuman aripiode kiridānum bēgam  
 cintākrāntanāgirdu magane kamalanābhana nābhī  
 nalinasambhavahiranyagarbhana manassambhavarappa  
 saptarṣiyarolage jagatpavitrānappa trinētrasañjātasōmanin  
 sōmavamśamādudu ā sōmavamśadol anēkar arasu  
 makkaļumatikrāntarādar avaroļ satyanembavaṅge  
 bharatan embavanādan ātanin baļikke  
 bharatānvayamembudādudu ā bharata kuladol  
 apratimaprabalapratāpan pratīpanembanātaṅge puṭṭirda  
 śantanuvum bāhlikanum vinutanum dēvāpiyum embī nālvar  
 tanūjarādar alli śantanugam gaṅgādevigam ān puṭṭden  
 bālyakāladol toḍaṅgi parigrahīta brahmacaryavrata parināta  
 nādem emmammanappa śantunugam yōjana gandhiyenisida  
 satyavatigam citrāngadanum vicitravīryanum embirvar  
 tanūjarādar avar parōkṣadol naṣṭasantatiyāge kṛṣṇa  
 dvaipāyanara vara prasādadindambikege dhrtarāṣṭranum  
 ambālikege pāṇḍurājanum avara sūleyappākege viduranum  
 emba mūvar tanūjarādar intu sōmavamśadindam  
 avicchinnamāgi banda bharatānvayadoļ innevaram  
 gōtrakalahamembudādudilla nimmolādudu innān  
 embudan imbukeyveyappode pāṇḍavaranoḍambaḍisi sandhiyan  
 mādi pūrvakramadoļ naḍevantu mālpen innmm avar  
 emmendudan imbukeyyadavar mīravaralla nīnumemma  
 pēldudan mīrade negaļalvēlkum ene suyōdhanan mugulnage  
 nakku –

nimage podemāṭu pōpī  
 samakaṭṭim banden ahitaroļ sandhiyanēn  
 samakoļisalendu bandene  
 samaradolēnagajja pēlim āvudu kajjam

The king of kings restrained the son of the River's lament, 'We know you are a devout soul, well versed in these matters. Do not be so sorrowful.' He explained why he had come and his decision to continue the war. Bhishma pondered for a while, 'My son, Brahma was born from the lotus in the navel of Vishnu. The seven sages were born from his mind. Soma was born of the three eyed Atri,<sup>19</sup> venerable in all the world, and from Soma came the lineage of the Moon. There were numerous kings in the lineage of the Moon. Among those was King Satya who had a son named Bharata.<sup>20</sup> From him came the Bharata line. In the Bharata line, was born Pratipa, the incomparable and strong, and to him were born four sons, Shantanu, Bahlika, Vinuta and Devapiyum. I was born to that Shantanu and Gangadevi and I have been celibate since I was young. With Yojanagandhi as Satyavati was known, my father Shantanu had two sons, Chitrangada and Vichitravirya. In their absence the line was in danger of coming to an end. From Krishna Dvaipayana's (Vyasa's) boons three sons were born: Dhritarashtra to Ambika, Pandu to Ambalika while the concubine had Vidura. And so there has been from the line of the Moon no interruption in that Bharata clan till today. There has been no rift within the clan until it came to you. Listen to me if you wish. Make an agreement with the Pandavas. Make a treaty. Let it continue as it was. I will try too for they do not disobey me. They do not disagree with me. Do as I say and don't disagree with me. Duryodhana just smiled.

My mind is made up.  
 I have come to offer my respects and leave.  
 Did I come for advice to orchestrate a truce?  
 Ajja, tell me what is to be done now.

kaligam śaṅkeye cāgigam berage mēn kattāl nerambārvanē  
 kulajaṅgam maṛuvāle sajjanikegam kalvō jeyē dharmigam  
 koleyē mantrigam iccekāṛatanamē takkan pisuṅbēlvanē  
 calaman gaṇḍuman appukeyvenagam ā kauntēyarol sandhiyē 46

nelakirivenendu bagedire  
 calakiriven pāṇḍusutaroḥ īmelan idu pā  
 īnelan enage dinapasutanam  
 kolisida nelanoḍane matte puduvāldapenē 47

anujasamētanoḥ antaka  
 tanayanoḥ anujavyapētan īgal duryō  
 dhanan alipi sandhigeydoḍe  
 munivara meccuvara nuḍige pakkāgirenē 48

kūḍe virōdhiyan taridu tadvaśamāmsade bhūtabhōjanam  
 māḍade vairivāravanitāvadanāmburuhaṅgaṇan bela  
 rmāḍade bandhuśōkadole pordida bandhujanakke santasam  
 māḍade sandhimāḍuvane pāṇḍavarol phaṇirājakētanam 49

Does a hero suffer from doubt?  
 Is the martyr ever shaken?  
 Does the brave one expect help?  
 Can the Noble One live another life?  
 Will the virtuous turn to stealing?  
 Is a dutiful man a murderer?  
 Is the minister known to exercise free will?  
 Can an upright man spread slander?<sup>21</sup>  
 I am a man of integrity and manliness,  
 how can I make a truce with the sons of Kunti?

46

Is this a battle for the earth?  
 I fight for my self-respect before the sons of Pandu.  
 This barren earth killed the son of Dinapa –  
 How can I live in union with her again?

47

The son of Death stands with his brothers.  
 If Duryodhana, who has lost all his brothers,  
 makes a truce,  
 would he not be mocked by his friends and enemies?

48

Without demolishing his enemy and feeding  
 him, flesh and fat, to the bhutas,  
 Without the lotus faces of his adversaries  
 concubines going pale,  
 Without relieving his family of their grief  
 and bringing happiness,  
 Will the Bearer of the Serpent Flag  
 make a truce with the Pandavas?

49

bāḍaman aydan avar mun  
 bēḍidoḍān ittenilla rājyārdhaman ān  
 bēḍiyavaralligaṭṭido  
 dēḍisi ṣōḍisane pavanānandanān ennan 50

ennaṇugālan ennaṇugadammānān ikkida pārthabhbīmar u  
 llannegam ollen ennoḍaloḍ ennasuvullinam ajja sandhiyan  
 munnam avandirirbaruman ikuven ikki baḍikke sandhige  
 yvonnegaḍdantakātmajanoḍ ennaḍalāḍidoḍāgadembenē 51

endu mattam intendant –

puduvālalkaṇam āgadentum avaroḍ sandhānāmān māḍalā  
 gadu nīm illadeyajja billagurugaḍ tām illadā karjan i  
 llade duśśāsanān illadārōḍane rājyaṅgeyven ārgenna sam  
 padāmān tōruven ārge tori mereven nana vinōdangālan 52

khanditamenippa paramahi  
 manḍaladhavalātapatrasampadām enagē  
 bhaṇḍam adanollen ollen a  
 khanditam abhimānām adane balviḍiviḍiven 53

puṭṭida nūrvarum ennoḍa  
 puṭṭida nūrvarum idirci sattoḍe kōpam  
 puṭṭi podaḍdudu sattar  
 puṭṭare pāṇḍavarōḍ iṛidu chalamane mereven 54

When they requested five villages  
 I gave away nothing. If I send someone  
 to ask for half the kingdom  
 the son of the Wind will mock me and rain abuse! 50

Arjuna and Bhima killed my beloved aide and my beloved brother.  
 So long as they are alive,  
 and as long as I remain, Ajja, I will not comply.  
 First, I will kill the two of them and later, let us make a  
 truce with the son of Death!  
 Let my grief subside, then, would I refuse a truce? 51

He spoke again,

Living together is not an option at all.  
 Anyway, we cannot come to an agreement.  
 Without you, without my archery teacher,  
 when Karna is absent and Dushasana isn't here  
 who will I rule the kingdom with?  
 For whom will I put on a display of riches?  
 Whom will my amusements entertain? 52

If they divide the share  
 and give me a white umbrella and some wealth  
 what is in it for me? Not this for me, not this!  
 My fists will claim with my undivided  
 self-respect and the unhalved realm. 53

When my hundred sons and hundred brothers  
 faced their death, I exploded in anger.  
 Aren't the dead reborn?  
 Slaying the Pandavas, I will fulfil my resolve. 54

kādadirenajja pāñdava  
 rādar mēñ indinonde samaradolām mē  
 ḥ āden adarinde pāñdava  
 rgādudu mēñ āytu kauravañgavanitalam

55

endu rājarājan nirvyājaśauryāvālambiyāgi nudiyē gāñgēyan  
 aridativismayākulīkṛtacittanum  
 muhurmuhurāndōlitōttamāñganum āgi –

jaladhigañ ēlum bhūbhṛ  
 tkulañgalum ripuge siriyanīvantettam  
 tañam alavigaliye kurukula  
 tilakan ripugentum īvanallan śrīyan

56

jatugēhānalabījam ugraviśasañjātāñkuram krīḍanō  
 ddhatikṛddyūtavinōdapallavacayam pāncālarājātmajā  
 yatakēśagrahapuspam āge beledā vairadrumam kaurava  
 kṣitipālōrukirīṭabhañgaphalaman pēl māḍadēn pōkumē

57

endu niścayisi –

kururājānujaran prabhanjanasutan kondikkugum kauravē  
 śvaranūrudvayaman gadāparighadin nurgottugum saptasā  
 garaparyantavasundharātañaman ēkacchatradindālgum ēm  
 bara mātan pusiyāgalīyan adañan cālukyakanṭhīravan

58

Ajja, I will not stay without fighting  
 Either the Pandavas will survive or I today  
 Let dominion over this land  
 go to the Pandavas or to the Kauravas.

55

Bhishma realized that king of kings would go ahead, relying on his innate bravery. He shook his head repeatedly in wonder,

Even if the seven deep oceans and seven lofty peaks  
 grow beyond their limit, the king of the Kurus  
 will not abandon his self-respect  
 or give away his auspicious prosperity to foes.

56

As the fire in the lac palace was the seed,  
 the dreadful poison became the sprout.  
 A lively game grew into a gamble of tender shoots.  
 Grabbing the hair of Panchala's daughter was the flower;  
 it grew into a tree of enmity.  
 The fruit will be the loss of his thighs and crown.  
 Will it whither if it is not successful?

57

Then he decided,

The Storm's son destroyed the younger Kuru brothers.  
 His heavy, iron studded mace will break the two  
 thighs of the Lord of the Kurus into pieces.  
 The earth surrounded by seven oceans  
 will subject to his one royal umbrella  
 This is the talk of the people.  
 Will the Chalukya Lion prove them wrong?

58

**Gadya**

idu samastabhuvanavallabhajanāśrayan śrīpṛthvīvallabhan  
mahārājādhirājaparamēśvaran paramabhaṭṭārakan śrīsatyāśraya  
kulatilakan śrīmadāhavamalladēva śrīpādakalpa  
pādapāśrayāsannavarti kavīcakravarti kavirannaviracitamappa  
cālukyacakravarti śrīsāhasabhīma vijayadol bhīṣmavacana  
vyāvarṇanam pañcamāśvāsam sampūrṇam

Here ends the description of the advice given by Bhishma, in the fifth canto of the *Victory of Sahasa Bhima*, the Chalukyan Emperor that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of kings, ruler of the earth, the refuge of men, king of all the world.

## Şaṣṭhāśvāsam

śrīvadhuwan nijabhujāśau  
ryāvaṣṭambhadole kaygemāḍal jayala  
kṣmīvallabhan irdan pr  
thvīvallabhanuditakīrti sāhasabhīman

1

antu gāṅgeyan manadol pogaldo –

śaramondan tegedu nijō  
daradin lekkāṇikemāḍi gajamadamasian  
tarisi patākāpaṭadol  
baredaṭṭidan andhanṛpatigam sindhusutan

2

antu nijanāmāṅkita lēkhaman baredu momman emma  
nuḍida nuḍiyan entum oḍambaḍuvanallan nīnum  
gāndhāriyum irdu kurukula pradīpa duryōdhananan  
kauntēyaroḷ ettānum sandhiyan māḍi pūrvakramadole  
naḍevantu mālpudendu sañjayana kayyoḷ koṭṭu  
dhṛtarāṣṭranalligaṭṭuvudum kururājan sindhusutana  
mogaman nōḍi –

tuṅgakuruvamśam ayaśō  
bhaṅgam chidritamadenna dūsaṛin āytā  
num gaḍa kururājane nī  
mum gaḍa sandhānavēḍdir enagarasu gaḍā

3

## Canto Six

Srivadhu reposes in the might  
of his powerful arms.

Beloved of the Goddess of Victory, the king  
of the Earth is famously called the Daring Bhima.

1

The son of Ganga appreciated him silently,

Pulling out an arrow from his belly  
to fashion a quill, Sindhu's son wrote  
on a flag with ink taken from a rut elephant  
and sent it to the blind king.

2

Sighing the letter in his name, he said, 'My grandson will not accept my advice. As long as you and Gandhari are alive, urge Duryodhana, Shining Light of the Kuru Clan, to make a truce to live as we did before.' As he placed the letter in Sanjaya's hands and sent him to Dhritarashtra, the Kuru king looked at Sindhu's son,

The exalted Kuru line is destroyed by disrepute.  
I am responsible for its coming apart  
Still, I am the Kuru king!  
You ask for a truce? Ha! The crown is mine!

3

īyeraḍum enna niḍudō  
 l āyattam vīravṛtti jayam embudu dai  
 vāyattam ajja bharatā  
 nvāyakke kalaṅkam āgadantire negalven 4

besakeyven biḍim ajja maṅgaḍamahāśī sandhikāryakke lañ  
 ghisiden nimmaya mātanormege madājñālanghanam dōṣamon  
 disadinnāgrahaman bisulpuḍene sattvakkam tadēkāṅgasā  
 hasakam vismayamuttu mecci pogaldañ mandākinīnandanān 5

gurubhīṣmārkaṣutādyasēṣa subhaṭāñkam viniśśēṣamā  
 gire kauravyaviśēṣakam calitanallēkāki kuntītanū  
 jarol entum puduvālalōllan īriyalkendirdapan gaṇḍan ī  
 pariyoļ meygaliyāvan endu pogaldañ mandākinīnandanān 6

antu gāṅgeyan manadoļ pogaldu “aśubhasya kāla haraṇam”  
 ēmbī kāryārthaman avadhārī – magane nīnentum emma  
 pēludan kaykoļlade chalamane kaykoṇdu kauntēyarol  
 kādidadalladire nembeyappode tīrthayātrege pōda baladēvan  
 barpannegam nīn irdeyean ariyadantu meygaredu  
 aśvatthāmakṛpaktavarmar mēlāpakke barpannegam  
 kālavañcanegeyvudu mēn jalamantra vidyābhīṣamā  
 kaykoṇdu kurukṣētraduttara diśābhāgada vaiśampāyana  
 sarōvaraman pokkirdu indiniruļan kalidu nīn nāle  
 negalvudan negalvudene-mahāprasādam idan odambatṭen  
 antegeyven endu hitōpadēśamberasu jalamantrōpadeśamā  
 kaykoṇdu kurukulapitāmahanan bīlkoṇdu nijabhujagadā  
 sahāyanumāgi saṅgrāmabhūmiyol barpalli tannantargatadol

These two long arms  
are made for heroism;  
victory is left to the Gods.

Ajja! I will shine, not stain the Bharata race.

4

No, let it go, Ajja, I have ended the truce  
with a *mangalamahashri*.<sup>1</sup>

I will not follow your advice in this instance  
It is not wrong to cross over your command.  
Please do not insist.

Amazed by the strength of that unmatched boldness,  
Mandakini's son praised him.

5

Guru, Bhishma, Arka's son and countless  
great warriors are dead – no one remains.  
This singular Kaurava remains alone unshaken.  
He will maintain no kinship with Kunti's sons  
Alone and ready to rumble –  
Is there anyone who stands like this hero?<sup>2</sup>

6

The son of Ganga praised him silently. 'Time will tell what is inauspicious.' Following the adage, he said, 'My child, you won't listen anyway. If you have resolved to fight Kunti's sons, hide somewhere till Baladeva returns from his pilgrimage. You must deceive time till Ashvatthama, Kripa and Kritavarma join you. Train in the art of the Jalamantra<sup>3</sup> and spend this night in the Vaisampayana lake – it lies to the north of the Kurukshetra, and tomorrow, well, do as you like.'

'That is a big blessing! I agree.' With his advice and instructed in the Jalamantra, he took leave of the patriarch of the Kuru family. As he walked towards the battlefield with his mace, he thought to himself,

dinakaratanayana duśśā  
 sanana viyōgadolam induvaregam nōvi  
 llenagahitaroḍane sandhigu  
 ḫene nonden svajanagurujanābhyanthaneyin

7

arigal pāṇḍavar avarol  
 virōdhaman bisuṭu sandhiyan māḍuvudem  
 bara māṭan kēṭisale  
 nneraḍum kivigaṭan adēke bidi māḍidanō

8

endu kurukulapradīpan tatsarōvaraman eydivandāgaḥ –

onderaḍu mattarantara  
 dindam poṛamaṭṭa pajjeyin sale koṭanam  
 pinduperagāgi puge cih  
 endavanān rājyalakṣmi pēsi bisuṭṭal

9

tuṭuvan kaṭisuva kṛṣṇeya  
 niṛiyan piḍidurcavēlva koṭanan pindum  
 peragāgi puguva durnaya  
 maṭipave kauravana rājyadāyada kundan

10

antu sarōvaramaneydivandāgaḥ –

gaganam bīḍudo mēṇ nilakke nelanēn pattiṭto mēṇ illi pa  
 nnagavṛṇḍārakar endum irpa bilanō mēṇ illi diṇnāgarā  
 jage meygarci kolalkajan sameda tōyoddēśamō sandeyam  
 bagegāḍattenisirdudēn pirido vaiśampāyanābjākaram

11

antu gambhīranīrākaram irpantirda kamalākaraman nōlpalli –

Pain is not in being separated  
 from the son of the Day's Creator and Dushasana  
 Pain is my elders and men  
 begging for an agreement with my opponents. 7

Advice to set aside hostilities  
 and make peace with the Pandavas,  
 my sworn enemies –  
 Were these two ears fated to listen to such words? 8

The Light of the Kurus muttered as he approached the lake,

He entered the lake backwards covering  
 a measure of one or two *mattars* in a few steps<sup>4</sup>  
*Che!* said Lakshmi, the kingdom's goddess  
 in disgust and threw him out. 9

Stealing cows, commanding that Krishne  
 be seized by her sari pleats,  
 entering a lake backwards  
 Doesn't such imprudent conduct suggest  
 a deformity in the success of the Kaurava state? 10

As he approached the lake,

As though the Sky had fallen, or the Earth had joined  
 another Earth, or was this a passage to the abode of  
 the serpent gods, or did Brahma create these waters  
 for the herd of guardian elephants to bathe? 11  
 This great lake and the waters of the Vaishampayana  
 create such confusion!<sup>5</sup>

He watched the lotus blossom in the deep, oceanic waters,

kurupati ninna pokka tōegal modalāgiye battutirpuvī  
doreya durātmanan khaļanan ān oļakonđode bhīman ī sarō  
varamuman emmuman kadađugum pugadir tolagendu baggipan  
tire negedattanēkabakakōkamaralavihāngamasvanam 12

valīta śīlīmukham utpala  
dałanayanam kañjaranjitam jayalakṣmī  
viśasitam ene dīttīge koļu  
gułaman pōldattu pogolam kauravanā

āgal kurukulasarōrājahamsan alliya rājahamsigaļuman ā  
višvavišvambharādhaķūrman alliya kūrmagaļuman ā  
bharatakulacakrēšvaran alliya cakravākaņgaļuman ā  
matsyalōcanan alliya matsyaņgaļuman ā purušavara  
puņdarīkan alliya puņdarīkaņgaļuman ā kurukula  
kuvalayalalāman alliya kuvalayaņgaļuman ā Šānkha  
cakrānkitacarānan alliya ūtcarānaņgaļuman ā gambhīran  
alliya gambhīradhvaniyuman atikutūhalam berasu nōđutum  
bandu tanna meyyol karaņgida nettaran karci kaledu  
karacarānavadanaprakšālanaņgeydu mukkuļisi  
yuguldācamanakriyegaļan nirvartisi jaladēvatā  
namaskāraņgeydu jalamantradin jalaman abhimantrisi –

naralōkaman anubhōgisi  
suralōkada sukhaman ātmavibhavade taledā  
kurupati vaiśampāyana  
saraman puguvante nāgalōkava pokkan

antu kurukulamahīpālan madhyamalōkapālanāgiyum  
paścimadikpālakanante jalaniłayanāgiyum –

Oh, Master of the Kurus! Rivers and all run dry  
 when you enter them. Bhima is sure to trouble us and  
 trouble the lake too if we allow such a vile, wicked  
 man as you. 'Don't enter! Stay away!',  
 the countless cranes, *koka* and *marala* birds  
 appeared to scream.

12

Surrounded by bees/arrows and lily-petalled eyes/skulls,  
 the very abode of the Goddess of Victory  
 this flower pond resembled,  
 to the Kaurava's eyes, a killing field.

13

The *Rajahamsa* of the Kuru lake watched the *Rajahamsa* bird,  
 the tortoise that bore the earthly realm watched at the tortoises,  
 the Kuru *chakreshwara* of the Bharatas gazed at the *chakravaka*  
 birds, fish-eyed Bharata emperor saw fishes, the excellent lotus  
 among men saw the lotuses, the lily of the Kuru lineage saw  
 lilies, he whose sole bore the *shankha* and *chakra* marks saw the  
 six footed bees, his majesty listened to the majestic sounds with  
 curiosity. He washed the streaks of blood off his body, washed  
 his hands, feet and face, rinsed his mouth, performed the *acamana*,<sup>6</sup>  
 paid his respects to the water deities and chanted the *jalamantra*,

He enjoyed the world of men  
 His glory is the fortune of the heavens  
 The Lord of the Kurus entered  
 the Vaishampayana lake  
 as if it were the Abode of the Serpents.<sup>7</sup>

14

Earth's Kuru Guardian who nurtures the middle realm became  
 the ruler of the western direction by making the waters his abode.<sup>8</sup>

vanaruhavıştaraṅgucitarēcakapūrakakumbhakakriyā  
 manam ire nettiyoḥ daranīlītadṛṣṭinivīṣṭamāge mū  
 gina tudiyoḥ niruddhakaramum nile mantrapadākṣaraṅgaḥ  
 jinugutalirdan ā paramayōgiyavol phaṇirājakētanān  
15

annegam attal śalyana vadheyin baliyan duryōdhanana rūpam  
 elliyum arasi kāṇade enānum ondu kāraṇamāgalvēlkumendu  
 dharmanandanān garuḍadhvajanoḥ ālōcīsīdudan  
 kurukuṇṭakan kēldu –

todaḥāyennaya pūṇḍa pūṇke sabheyoḥ pāñcālarājātmajā  
 vadānamlānate māṇḍudilla gaḍa maddōrdaṇḍakanḍūti ma  
 lgiḍudillinnuṁolam suyōdhanan adarkēgeyvenentakkum em  
 budan andutsukacittan ummaṭisidan kauravyakōlāhaļan  
16

antummalisi kurukulamahīpālana bṛhadūruśaila  
 dvandvaṅgaḥ tanna gadādaṇḍavajradaṇḍadin  
 nurgunurimāḍalam ā kauravēśvarana bāhuśākhegaḥ  
 tanna gadākuṭhāradin tataṛadāriyālum ā piṅgākṣana  
 viśālavakṣasthalaman tanna gadālāṅgaladindirbageyāgi  
 pōl̄du parepalum ā phaṇirājakētanana vikaṭalalāṭa  
 śilāpaṭṭaman tanna gadādaṇḍadin cippucippāṛdiḍalam ā  
 draupadīdrōhana maṇimayamakutaman tanna  
 gadāpraharaṇadinduruṭci pādaprāhāradin puḍiyoḥ  
 poralcalum ā suyōdhanana rudhiradhārāpūradin tanna  
 dhagadhadīyamānavisphuliṅgakōpapāvakaśikhā  
 kalāpaman āṛisalum paṭeyade kōpadin kiḍikiḍivōgi  
 bhīmasēnan mīseyan kaḍidu –

Exhaling – inhaling – retaining breath  
 in proper lotus posture  
 his gaze is half closed in concentration  
 with a finger on the tip of his nose,  
 he mutters syllables and chants  
 like an accomplished yogi –  
 This king with Serpents on his Flag!

15

After Shalya was slaughtered, Duryodhana was not to be found anywhere. Dharma's son thought to himself, 'there ought to be a reason for this', and so he consulted Krishna. Bhima, destroyer of the Kurus overheard Dharma's son consulting Krishna, Bearer of the Garuda flag,

'A sham is what it is – the oath I swore in the Kaurava court!  
 Oh, I couldn't prevent her face  
 from not turning pale!  
 The itch in my arms has not stopped;  
 Suyodhana is still alive – what do I do?'  
 He, who caused disarray among the Kauravas,  
 was restless and agitated.

16

So unhappy, Bhima desired to powder the Kuru Guardian's two hill-like thighs with his pulverizing mace that was like Indra's bolt, to cut the Kuru Lord's arms that were like tree branches with a deep cleaving axe-like mace, plough his broad chest and render the Bearer of the Serpent Flag into two, shatter his ugly forehead that was like a stone inscription, knock the jewelled crown off the man who humiliated Draupadi, powder it under his feet and with the blood that flowed from Suyodhana's chest, he would quench the blazing flames of his anger. Bhima in his sparking rage bit his lower lip,

mīrida pagevana paṭṭam  
 pārisuveno munnam amarar uṇḍamītaman ēn  
 kārisuveno khacararan aḍa  
 rdērisuveno mērugiriya tūrala tudiyan

17

ettuveno mandarādriya  
 n ottyveno rasāṭalakke nelanan deseyan  
 pattuveno pageya bennan  
 pattuveno diśāgajaṅgaṭan tuttuvenō

18

dāṇṭuveno kulanagaṅgala  
 nīṇṭuveno catussamudraman raviśāsiyan  
 mīṇṭuveno gaganataladin  
 gaṇṭalan ottuveno sakaladikpālakaran

19

antu kurukulakṛtāntakan antakanante māmasakam  
 masagi pralaya kalpasaṅkalpaṅgeydu –

rasegilidano mēn nālkum  
 desegalā kōnegaloļ ulidānō khaṭan illī  
 vasumatiyoļ gāndhāriya  
 basīraṇ mēn maguļe pōgi pokkirdapanō

20

bhuvanaṅgaļ padinālku nālku pesarin vārāśigalļ pattu di  
 gvivaram nōlpoḍajāṇḍamonde peratimbinnillam innettāl ō

đuvan āran keļegoļvan āra maṛeyan pokkirpan ellirpan i  
 nnivarindam poragelli pokku bardukalkakkum bhujaṅgadhvajan 21

Shall I crush the absconder's throne?  
 Make the immortals vomit  
 the ambrosia they have drunk?  
 Shall I chase the sky-wanderers<sup>9</sup> up Meru's peak? 17

Shall I lift the Mandara mountain –  
 Press the earth down to the lower hell?<sup>10</sup>  
 Gather the directions in my fist?  
 Fall upon my enemy's back?  
 Shall I swallow the Guardian Elephants? 18

Shall I cross the seven lofty mountains?  
 Drink the four oceans?  
 Topple the Sun and Moon from the sky?  
 Shall I squeeze the throats  
 of the Guardians of the directions? 19

And so he, Antaka himself, who would bring death upon the Kuru  
 clan, desired in his great anger to bring about the great dissolution,

Did he descend to the nether world?  
 Is he waiting in some corner of the four directions? Wicked fellow!  
 He isn't on this Earth –  
 Has he returned to Gandhari's womb,  
 become a child again? 20

Think of the fourteen worlds,  
 the four oceans, ten directions:  
 it's all one universe.<sup>11</sup>  
 There is no refuge. Where will he run?

Who is his friend? Who has he taken refuge in?  
 Where could he be? Where is the Serpent Flag Bearer  
 living, if he isn't here? 21

caram acaram emba jagadan  
 taradol khaļanalli pokkođam tadbhujapañ  
 jaradol pokkođe harihara  
 hiranyaagarbharkalāntođam kolladiren

22

caturantakṣitikānte kēl jaladhi kēl saptārci kēl tāta mā  
 ruta kēl mārutamārga kēl pagevanan kondenna kōpāgnigā  
 hutimālpen kolalāradandu tarisandān enna sandagnigā  
 hutimālpen gađam endu pūñdodaridān kauravyakōlāhalan

23

antu pañcabhūtasākṣiyole pūñdu nađedu ajātaśatruge  
 kurukulapralayān enisida sāhasabhīman sāṣṭāṅga  
 prañāmaṅgeydu –

enitum draupadi muktakēśi nameval tadduhkhaman kañdukañ  
 ḫenitum sairipevānum ennanujarum pāñcāliyan nōđi nīn  
 manadol nōvudumilla niškaruṇiyay nīn intirān annegam  
 munisan tīrci narēndravairitaruvan nirmūlanam māđuven

24

ānum vidhēyanallam  
 nīnum guruvallam indinondevasam dhā  
 trīnātha pariya biđa kuru  
 sūnuvan ān ikki metti ḫokkarisidapen

25

If he is hiding in the world  
 among the moving and the still,  
 in the arms of Hari, Hara or the Hiranyagarbha,  
 I couldn't stand not killing him!

22

Hear me, O Earth extending to the four directions!  
 Hear me, O Ocean! Hear me, O Seven Flamed Fire!  
 Hear me, Father, O Wind! Hear me, O Wind's way!  
 I will kill my enemy  
 and sacrifice him to the fire of my anger.  
 And if I fail, I will offer myself to Agni, oh yes!  
 roared the Destroyer of Kurus, swearing his oath.

23

The daring Bhima, Destroyer of the Kurus, prostrated before the  
 One who has No Enemy<sup>12</sup> with the *Panchabhatas* as his witness,

How much will Draupadi suffer,  
 she leaves her hair loose.  
 How long will my brothers and I  
 watch her sadness?  
 You unsympathetic man! Your mind feels no pain  
 when looking at Panchali – Fine! Be that way!  
 I will settle this anger, Narendra! My enemy is a tree  
 that I shall pull out by the roots!<sup>13</sup>

24

I will not be an obedient man  
 Today, you are not my respected elder.<sup>14</sup>  
 O King – let me go!  
 I will squeeze the Kaurava's throat and return!

25

mundaleyān piḍidennaya  
 mundeṭedanalajeyān andu paribhavisīye da  
 ḥlenduridu sorkidavānan  
 konden kurupatiyan in kolal taḍedapenē

26

endu kurukulāntakan kurukulavilayakētudanḍabhīkara  
 krōdha baddhānukāritamukhanum gāndhārinandana  
 samharaṇōnmīlita karāla dantadaṣṭōṣṭavikātabaddha  
 bhrukuṭībhaṅgabhīṣaṇalalāṭacchaṭanum kuruvamśa  
 diśāpaṭanum sandhyārāga sannikāśadurnirīkṣya  
 kaṭākṣavikṣēpalakṣitanum piṅgākṣamāraṇakāraṇanum  
 utpanna mahōtsavacalāyamānaśphuradaṅghriyugmanum kuruku  
 apralayajaladharaninādagambhīrōddāma simhanāda  
 pratimapratijñāpracalitanikhiladikcakravālanum  
 suyōdhanānūjāruḍhirōdgāriniśeṣanumāgi duryōdhana  
 viṣeṣānāvēṣāṇārtham māmasakam masagi kurukula  
 pralayakāladaṇḍam enipa nijavijayagadādaṇḍaman  
 ettikondu –

kurukulakadaļīkānana  
 karikalabhan śatruśalabhasampātanavi  
 sphuritapradīpan ā kuru  
 dhareyol kurupatiyan arasidan pavanasutan

27

guru lakṣyasiddhiyillene  
 parivamban paridu piḍidu tarpantire mā  
 ḥndirade marujjavadindam  
 marutsutan paridan āgaļidirum baliyum

28

antidirum baliyum pāsum pokkum duguṇamum tiguṇamum  
 aḍḍamum tiḍḍamum paridu kurukṣētradol vajra

That day, in front of me, he caught her  
by the forehead and humiliated the daughter of Fire  
I was so inflamed, I humbled his fat pride!  
Can I really wait to finish off the Kuru chief?

26

Then, the Annihilator of the Kurus, the ruinous comet falling on the Kuru abode, his face deformed by anger, absorbed in the death of Gandhari's son, gritting his teeth, biting down on his lip, furrowing his eyebrows, with a dreadful forehead – readied to hurl the family into the many directions. He will be responsible for the death of the Red Eyed One: his red stare is terrible to behold, his step is heavy with excitement. He takes his oath with a roar that is greater than the roll of clouds at the time of the great deluge – it extends to all the directions.

He, who finished Suyodhana's brother and sucked his blood dry, was spurred by intense anger<sup>15</sup> and extended his victorious mace forward like it were Yama's staff at the time of dissolution. He stormed off in search of Duryodhana,

A young elephant in the Kuru banana grove,  
A lamp to fell the enemy-moth  
The son of the Wind has gone  
looking for the Kuru chief all over the Kuru land.

27

When his Guru would say,  
'You can't hit the target', he'd run after the arrow,  
flying with the wind to stop it  
Now, he flies hither-thither at wind's speed.

28

He ran forward then back, up then down, twice – three times over,  
running pell-mell on the Kuru field, elephants like mountains

praharanadin erañkeverasu keđeda parvatañgalante lōha  
 vakkarikegalverasu kōđanūri pāđalidu parakalisi kēđeda  
 madāndha gandhasindhurañgal ađiyoladāñgideñnegettu  
 kaigutti nōđiyum tanna bhīkaragadāghātadolam jāri  
 parīvaridu tūđupāđāda kāmbhōjāvaligala turuška  
 turañgamañgal ađiyoladāmgiđanegettu baļasi balavandu  
 nōđiyum tanna niśita nārācaparamparābhīghātado  
 taggalum munde keđedirda tēra palagegalol  
 meygaredanegettu bedańki nōđiyum tanna niśthuracarańa  
 sañghātadolam padalvańta vīrabhaṭarkala makutañgalol  
 talegaredanegettu sōđisi nōđiyum nettara toregalole  
 kālgettū nōđiyum neńana baňambegaļolage kaidugutti  
 nōđiyum ađagina giđivinol sulidu nōđiyum naravina  
 neřaviyol tolađdu nōđiyum mūleya morađigalańeri  
 nōđiyum midula kōlgesaro pokku karuļa medeyan  
 pikki parapi nōđiyum palgaļa baňambegaļol  
 paravasańgondu međiyum aṭteya beṭtaghaṭtadīteđegalol  
 niđtisiyum vaiyākarananante šabdamanālisiyum  
 bēntekāranante adivajjeyanarasiyum garudanante  
 pāvina paļavigeyanāraydu nōđiyum vaidyanantahita  
 gadānvešańgeydu nōđiyum munnam paraśurāman  
 īneladolullarasumakkalellaruman irpattondu sūlvaregam  
 pillepesarilladantu kondavandira norenettarol tīvi tanna  
 tāyge nīriļiyalum tandege nīrguđalum endu māđida  
 syamantapańcakańgalemba pesara permađugalolage  
 mūđi mułkāđi nōđiyum nālvaṭeňgāvudaparipramāňa  
 kurukṣētradol elliyum duryōdhananan arasi kāñade  
 vismayambaṭavana biṭa bīđińge niđturigondu –

jatugr̄hadol suđal bagedan ellidan ikki višānnaman maru  
 tsutanān upāyadin kolal ođarcidan ellidan ā durōdara  
 vyatikaradol parābhavisi kṛṣṇeyan uydaparādhiyellidan  
 kṛtakasabhađpravēśakaran ellidan ellidanō suyōdhanan

fell beating against the hard diamond weapon. He lifted elephants with their metal armour who had fallen on their tusks, searching. He battered horses with his terrible mace, chopped them into bits, and with his hands, he scattered the horses from Kambhoja and Turkey. He searched under chariots, broken and scattered by his arrows for the man in hiding. He kicked away crowns of fallen heroes with his powerful feet which threw up a flood of blood, jabbing at the heaps of fat, peering through balls of flesh, looking between piles of nerves, climbing heaps of bones, through the slush of brains, separating guts as he searched, stepping on mounds of teeth, looking through every corner of hills of headless bodies, listening to each sound like a grammarian, like a hunter he tracked footprints, like an eagle searches for the serpent's hood, like a doctor studying a hostile disease in the body, like Parshurama who searched for Kshatriyas and killed 21 times, rendering them childless. He created lakes of foaming blood to make an offering to his father and mother. Dipping himself in those five lakes, he looked around at the 48 *gavudas*<sup>16</sup> on the Kuru field and burned with anger for Duryodhana is nowhere to be found,

Where is that man responsible for burning the lac palace?  
 Where is he who schemed to poison Marut's son's food  
 and kill him? Where is that criminal who humiliated Krishne  
 dragged her by the hair in the game of dice?  
 Where is he who lured us into the illusionary assembly?  
 Where is Suyodhana?

dhṛtarāṣtrapatyan abjapriyasutasakhan ēkādaśāksōhiṇīśan  
 kṛtakadyūtasvanādhikṛtayamasutabhīmārjunan drōṇa bhīṣmō  
 citavākyadvēśi kṛṣṇāmbarakabaraharan śōkatīvrāgnidagdhan  
 sutāśōkākrāntan ellirdano nrpatilakan nimma rājādhirājan      30

bharatakulēndukalaṅkam  
 bharatānvaya rājabhavanarājakaṇṭam  
 kurukētuvellidan ta  
 tkurukulalayakētu bhīmasēnan bandan      31

ārār sattar samarado  
 lārārolar enna sūnugalgēnāyten  
 dārayyal nrpbhavana  
 dvāradolirdahitajanani parijanasahitam      32

deseyan tekkane tīvi parbi gaganam kūḍiṭṭavol nīḍagu  
 rvise bāhubhramitābhṛavibhramagadan kauravyaran tinda ra  
 kkasanō bhīmanō ītanāvan enutum gāndhāri baḍkutte be  
 kkasamuttaṭ bare kaṇḍu pāṇḍavabalaprākāranākāraman      33

antu kaṇḍu billumberağumāgi –

Dhritarashtra's son, Karna's companion and leader of the eleven *akshohinis*<sup>17</sup> made himself king by deceiving Yama's son, Bhima and Arjuna!

He loathes Drona and Bhishma's measured advice, grabbed Krishnaa's plait and her clothes.

He burns in the great fire of his grief – Where is he who sorrows over his sons?

The *tilaka* among kings – your king of kings!

30

A black spot on Bharata Moon.

A royal pigeon in the royal palace!

Where is that Kuru comet? Bhimasena,

who brings catastrophe to the Kurus, is here!

31

He arrived at the Kuru king's doors, roaring like a lion, causing the stomachs of the camp guards to sink, as if to destroy the wombs of women in the camp,

Who died in the war?

Who survived? What has become of my sons?

His enemy's mother waits

at palace door with her attendants.

32

She is surprised to see the Formidable Fort of the Pandavas approaching her, occupying the directions, extending to the sky – all encompassing.

Gandhari cried, trembling:

Who is that who whirls his mace? Is it Bhima, or a demon who has devoured the Kauravas?

33

She was taken aback seeing him,

ennātmajaran nūrvāru  
 man nuñgida terade nuñge bandan bharadin  
 pannagakētanuman in  
 tanneyamāytendu piridum ummañisuttum 34

embannegam vijñmbhisi kaypesaradin gurujanakke  
 samucitācāraman meredu bhīman bhīmanādaman negalce –

dhṛtarāṣṭrakṣitipāla kēl janani kēl gāndhāri konden bhava  
 tsutaran nūrbaruman gadāprahatiyin duśśāsanōrahsthaļa  
 kṣatajāśrīgjalasēkadin tanipiden kōpāgnīyan banden u  
 ddhatanan kōpakṛtāparādhāsatanan nuñgalke piñgākṣanan 35

embudum gāndhāri jarāsandhārīge baddhāñjaliyāgi –

anibar tanayara duḥkhama  
 n anubhavisiyumañame pōgavemmasugaļ nī  
 n initan emagoļļikey bhī  
 ma nuñgu munnenmman emma sutanan baliyam 36

embudum andharājañge pavanatanūjan abhimukhanāgi –

kurusuta kurukulavardhana  
 kurubhūtaļavipinadolage kuruśārdūlam  
 dorekoļe ninnaya baliyam  
 poraļci kolalendu banda bhīmakirātan 37

He swallowed my hundred (boys);  
now he comes eagerly  
to swallow my Serpent Flag Bearer.  
She wept bitterly at the injustice.

34

Offended by her words, Bhima, though bitter, paid his respect as  
is the convention with elders and proclaimed aloud,

Listen, King Dhritarashtra!  
Listen, Oh Mother Gandhari!  
I killed your sons – all hundred of them,  
struck them with my club.  
I doused flames of anger in Dushasana's blood –  
broke open his chest and drank.  
I've come to swallow the Red Eyed Man  
who in mounting anger committed a hundred sins.

35

With folded palms, Gandhari pleaded with Jarasandha's enemy,

We grieve the loss of all our sons  
Here we are still breathing  
Do me just this for me, Bhima  
Devour us first, then take my son!

36

Now the Wind's son turned towards the blind king,

O Kuru son, Promoter of the Kuru family,  
Your child is a tiger in the Kuru forest.  
If I lay my eyes on him, I will roll him over  
and kill him right before you  
Bhima, the hunter has come!

37

embudum annegam tvaritagatiyin vindhyakajālakaremba  
 kirātadūtar bandu dūraprānatarāgi – dēvā duryōdhananan  
 kurukṣētradol elliyum arāsi kāṇade madhyandina  
 samayado! lalātam tapamāda tapanatāpadin  
 tṛṣṇābhībhūtarāgi sakalajanāpyāyanakāriyappa  
 vaiśampāyana sarōvarakke nīrguḍiyalendu pōgi halakuliśa  
 kamala śāṅkha cakralāñchanamappaḍivajjeyan kojada  
 tādiyol kanḍevalli poramatta pajjeyallade pokka pajjeyan  
 kāṇavene pavanatanayan avaranoḍaṅgoṇdu bandu  
 dharmatanayādigalge tadvīttāntaman ellaman aripe  
 yuktiyuktamappa dūtaramātan sakalajagadutpattisthiti  
 pralayaprabhuvenisida viṣṇu kēldu manadolavadhārīsi –

dyunadījan kuḍe tōyamantrabalandin pokkirdapan kālavañ  
 canegeyyal kołanan halāyudhakṛpāśvatthārum nāgakē  
 tananol nāleye kūḍi barpar avarinnum bāradannam suyo  
 dhananan munname kaygemālpudu baļikkārgam gelal barkumē 38

adarindīgale pōgi pūgołanan mutti duryōdhananan  
 poramadisi pageyan paribhavisuvudendaravindanābhan  
 dharmanandanādigal oḍaṅgoṇdu bandu kirātadūta  
 samsūcitasaṅkētaman alli kanḍu duryōdhananaḍivajje  
 yappudan tappilladaridu nissandigdhacittanāgi –

bharatajaro! munnillada  
 paribhāṣeyan unṭumādi peragaḍiyittan  
 kururājan endu lajjā  
 bharadindam taleyan eṛagidan dharmasutan

39

endu dharmanandan duryōdhanana duryaśassiṅge talevāge –

Meanwhile, the hunter-messengers, Vindhya and Jalaka, arrived and prostrated at some distance. ‘Oh Lord! We have searched all over the Kurukshetra for Duryodhana but haven’t found him. At midday, as the Sun beat down on our heads we went to the much-liked Vaishampayana lake for a drink. There we saw prints of a plough, axe, lotus, conch and a wheel. Those footprints led to the water but there weren’t any prints entering the water. They accompanied him to inform Dharma’s son. Vishnu, who presides over all creation, existence and dissolution listened keenly to their words and determined,

He entered by chanting the water-spell on the  
instructions of the son of the Heavenly River.  
He allows time to pass.

Tomorrow, Balarama, Kripa and Ashvatthama  
will join the Bearer of the Serpent Flag.  
Best to get hold of Suyodhana before they arrive –  
Could we win after?

38

Gathering Dharmaraja and the others, the Lotus-navelled One said: ‘Leave immediately and surround the lotus pond, drag him out and humiliate him.’ He accompanied Dharmaraja and others and saw the signs pointed to by the hunter messengers. He recognized the Duryodhana’s footprints without any mistake, and he was left without doubt in his mind,

The Kuru king’s retreat  
is a strategy no Bharata son has chosen,  
said Dharma’s son  
bowing his head in shame.

39

Dharma’s son bowed his head at Duryodhana’s ignominious deed,

viruvatsārasarājahamsaravadindēn vandirē bannim in  
 tirim endādaripantuṭāytu pavanōddhūtōttaraṅgāmbuvin  
 taradin kālgerapantuṭāytu vikasatpaṅkējadin paṅkajā  
 karam arghyaṅguḍuvantuṭāytanilajaṅgabhyāṅgatapṛītiyin 40

bhāvise pōltudu nālam  
 kāvane karṇikeye kaṭasamene marakatapa  
 trāvalī viṭasitadin jala  
 dēviya piñchātapatramene śatapatram 41

kaḍeya daḷaṅgale vajram  
 naḍuvaṇa karṇikeye kēvaṇam kēvaṇadol  
 toḍardaḷi nīlada paralene  
 mṛḍaripumudrikevolāytu kanakāmburuham 42

marudāndōlitajambū  
 taruśākhā hastakisalayam miḷimiḷiru  
 ttire sannegeydu tōrpan  
 tiraleseduvu pavanajaṅge duryōdhananan 43

bhavadahitan illidan kau  
 ravāri nōḍendu mūḍi muṅkāḍiye tō  
 rpavolalli mūḍi muṅkā  
 ḍuva vihagāvalīgalēn manaṅgolisiduvō 44

mīṅguligavakki kolano  
 mīṅgeraguva teradineragi nōḍillirdan  
 piṅgākṣan endu pavanasu  
 taṅgaripuva teradinantadēn sogayisitō 45

Royal hamsa birds cried loudly in the lake as if to say  
 'Why have you come? Well, come! Sit.'

Waves rose and fell with the wind, sprinkling water on his  
 feet and lotuses bloomed as though making offerings  
 with cupped palms to the Wind's son,  
 like an honoured guest is showered with love.

40

See, the stalk is the handle  
 and the tip is a kalasha  
 Green leaves are the peacock feathers,  
 The lotus is the water goddess' delightful umbrella.

41

Diamond petals on a golden lotus  
 where a bee dwells in the middle:  
 a blue pearl like a ring  
 worn by Shiva's enemy.<sup>18</sup>

42

In the whirling wind, the Jambu tree's leaves  
 tremble on branch hands  
 signing to indicate  
 Duryodhana to the Wind's son

43

The poisonous man is here!  
 O Enemy of the Kauravas, Look!  
 Birds dip into water, as if to show him  
 with their wet faces – So pleasing they are to behold!

44

Birds feeding on fish at the lake swoop  
 down on fish, then leap –  
 Look, the Red Eyed One is here!  
 calling to the Wind's son – how lovely to see!

45

marudātmaja nijaripu tale  
 garedirdapanilli nōdu koļadolagemban  
 tire poļedu tōrpa jalacara  
 parikaramaripiduvu tāme duryōdhananan

46

oļagādan pagevan sarōvaradol irdinnettavōpan sarō  
 jaļaman mun tave pīrdu pīrven asuhṛdraktāmbuvan tōrpene  
 nnaļvan matpatigendu santasade bāhāspħālanaṅgeydu di  
 gvalayam mārdaniyit̄avol gajarīdan cālukyakanthīravan

47

### Gadya

idu samastabhuvanavallabhajanāśrayan śrī pṛthvīvallabhan  
 mahārājādhirājaparamēśvaran paramabhaṭṭārakan śrī  
 satyāśraya kulatilakan śrīmadāhavamalladēva śrī  
 pādakalpapādapāśrayāsannavarti kavicakravarti kavi  
 rannaviracitamappa cālukya cakravarti sāhasabhīma  
 vijayadol kauravasarōvarapravēśavarnānam ṣaṣṭhāśvāsam  
 sampūrṇam

Son of Maruti, your enemy is hiding here,  
 Look, in the pond!  
 Fish glide through water, revealing – resplendent,  
 directing him toward Duryodhana. 46

He is a captive in this lake. Where can he go now?  
 I will suck the water out, then sap my enemy's blood,  
 My king will see my abilities, he said merrily,  
 slapping his arms.

Then the Chalukya Lion roared  
 like the trumpets of guardian elephants. 47

Here ends the description of the Kaurava's entry into the lake, in the sixth canto of the *Victory of Sahasa Bhima*, the Chalukyan emperor that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of kings, ruler of the Earth, the refuge of men, king of all the world.

## Saptamāśvāsam

śrī ramaṇīramāṇan pṛthu  
ḥōrassthālan ahitakumbhikumbhasthaṇāni  
rdāraṇaṇaṭubhujadāṇḍan  
dāruṇakōpan pratāpi sāhasabhīman

1

āgaṇā koṇāna baṇaṇe bandu nibbaramāge  
bobbīṇidabbarāṇgeydu palaterāda pāregalan poysiym  
śāṇkhaṇgaṇan pūraisiym bhērigaṇan tāṭisiym  
kahaṇeṇa ottisiym paṇcamahāvādyāṇgaṇan  
bājisiym entum poramaṇiṣalāṇadire suyōdhananān  
pesarongṇu nakulanāṣphōṭi –

aṇkada kali kuruvamśaśa  
śāṇkane duryōdhanāṇkanene negaldayaśah  
paṇkadoṇam ī sarōvara  
paṇkadoṇam nīne ninnan intarduvarē

2

iṇivabedaṇganoļ iṇiyal  
neṇiyay ninagāne sālven ekkatulakkam  
neṇedirden irade koṇanam  
poramaṇu nīn tōrpen enna kontada saviyan

3

ene sahadēvan āṣphōṭi –

## Canto Seven

Delightful Lord of Shri,  
Broad chested whose arms are rods  
that split a hostile elephant's rotund forehead.  
Daring Bhima burned with great fury.

1

He came howling to the pond's verge, beating drums, blowing conch shells, striking kettledrums, blustering on long horns, playing five different great instruments, and yet he couldn't lure Duryodhana out. Then Nakula was called on to shout his name,

They call you Distinguished Warrior!  
Moon of the Kuru race!  
How can you stay submerged?  
Oh Duryodhana, the name you made for yourself  
is soiled in infamy in the mire of this lake.

2

You are not fit to be the handsome slayer's opponent.  
I am quite adequate and ready for duel. Don't stay there –  
Come out of the lake!  
Let me help you to the taste of my spear!

3

Then Sahadeva exploded,

endiṅge ninage sāvi  
 llendirday ninna manadoļ innevaram nī  
 nondan bagedire vidhi tā  
 nondan bagedattu sakalakurukulakētū

4

javana maganirke subhaṭara  
 javanirke sitāśvanirke nakulanumirka  
 ḥmuvoḍenna bāla saviyan  
 savinōdi balikke nīra saviyan nōḍā

5

embudumarjunan vijṛambhisi –

mānadhanan enisi ninnabhi  
 mānakṣatimāḍiday suyōdhana nīn mu  
 ttī nirōlagesaḍirkum  
 mīnīrkum kappeyirkum irpare gaṇḍar

6

mānadhana ninna sutasai  
 nyānujaśatakakke kētuvallade gaṅgā  
 sūnu modalāda palargam  
 nīnorvane kētuvāde kurukulakētū

7

kumaraṅkarāmanṛapanoļ  
 samaram ninnagaridu takkudenagam ninagam  
 samaram ninnan nuṅga  
 lkamōghaśaramirduvivāra saviyan nōḍā

8

embudum dharmanandanā dhr̄tarāṣtranandanā munne  
 geyda adharmaman bageyade kulakramayuktamappa  
 nirmalakṣatradharmamane bagedu –

You assumed till today  
 that death would never be yours.  
 Oh, Falling Star of the Kuru Race!  
 You may think so, fate thinks otherwise!<sup>1</sup>

4

Let Yama's son be. Leave Bhima alone –  
 to soldiers, he is the God of Death.  
 Leave Arjuna to his white horse. Leave Nakula alone.  
 If you are truly capable come taste my sword,  
 you'll taste the water of the lake!<sup>2</sup>

5

Then Arjuna declared haughtily,

They say you're a man whose pride is his wealth.  
 Your pride has sullied your honour, Suyodhana!  
 You are surrounded by crabs, fish and frogs  
 in this stagnant water. Does a hero reside here?

6

Oh Man of Honour, you are not only a comet  
 to your army of children and brothers, but beginning with  
 Ganga's son you have been a bad omen  
 for many – The only fallen star for the Kuru Race!

7

Incapable of battling the distinguished  
 King Kumarankarama, it befits you to fight me  
 Taste and see –  
 these unfailing arrows will swallow you!

8

Dharma's son came up, and disregarding the injustice committed  
 by the son of Dhritarashtra, he spoke in accordance with the  
 dharma of unsullied warriors for the sake of unity between the  
 families,

bharatānvāyadoļ andininduvaregam sāpatnaroļ baddhama  
 tsaramillemanakāraṇam kadaqiday sāveydiday naṣṭasō  
 daramādattenagam svagōtravadheyappā pātakam kauravē  
 śvara nīn sandhigodambađintu koļanan pokkirpudēn takkudē 9

embudum ā nuđige sairisalāradī būtenna saraṅgēļdođallade  
 poramađuvanallan ivaṅgāne sālvenendu bhīmasēnan uddāmakō  
 pātōpaviracitabaddhabhrukuṭiyāgi –

baļavadvigrahadoļ nī  
 noļagirday munne ninna kulamellaman ān  
 muļidiridum pindane bare  
 koļadoļagulidirdu maruļe bardukal bagevā

10

bhavadanujanaruṇajalaman  
 savinōđidien āne ninna balajalanidhiyan  
 savinōđidien ī koļanan  
 tave pīrdu baļikke ninna saviyan nōlpen

11

svaraman kēlalkennu  
 grarūpaman nindu nōđalanmāde samara  
 karaman bisuṭu kamalā  
 karaman pokkelavi maruļe bardukal bagevā

12

Since the beginning, up until this day, there was no envy between the Bharata cousins. You have caused trouble without reason and invited death upon yourself. Your brothers have perished. You are to blame for the fall of your family. I am haunted by the sin of killing my own cousins. Oh Lord of the Kurus! Is a truce not better? How does it befit you to enter the lake?

9

Unable to endure these words, Bhima knit his eyebrows and spoke with great anger, ‘This insect will not come out unless he hears my voice! I am the right one to address him!’

You hid away during this terrible battle. I have killed all your clansmen in anger, as I pursued you. Oh fool! Do you think you will survive there in the lake?

10

I relished the blood of your brother I have relished the sea of your army Now, the pond’s water will I savour and then to relish you!<sup>3</sup>

11

Too frightened by my voice you run from the battlefield, afraid of my hideous form, you enter a lotus pond Think you will survive, you mad man?

12

jaładol mīnirpavol nīn koładolē mulugirdakkatā kōdasēdiň  
gołagāday ninna duryōdhanavesargidu lajjākaram tōriday ni  
nnałavan ciħ sattarēn puṭṭare poṛamaḍu nīn kaydugol kauravēndrā  
całavajran bandanīgal kurukulamathanōdbhīkaran bhīmasenan 13

hari sandhānakke vandandavagaḍisidahaṅkāram ēnāyto kṛṣṇām  
barakēśākṛṣṭīyan māḍisida madamadēnāyto kauntēyarān ma  
ccaradin kāntāradol tīrrane tiripida sorkīgal ēnādudendā  
kuruvamśādhiiśānan mūdalisidān adaṭām bhīman  
uddāmabhīman 14

antu muṭṭi mūdalisī nuḍidum entum poramaḍisalārade –  
enitum pokkirdapay nīn poṛamaḍu koładin draupadī drōha duśśā  
sanaduṣṭajyēṣṭha bhīṣmapramukhanikhilabandhukṣayōtpanna  
duḥkha  
dhvanivāricchinnadhairyadruma yamasutaniṣkāraṇadvēṣi bhīma  
dhvaniyan kēḍinnum irday kurukulavilayōtpātanōtpātakētū 15

endu mattam irade –

ođeyalajāṇḍam kulagiri  
keđeyal nađugalke dhātri divijar sedeya  
lkodarisuvinam jaṭāsura  
hiđimbabakavairi simhanādaṅgeydan 16

ā prastāvadol -

Oh dear! You're in the deep,  
a flitting fish in water.  
For shame, you abandon your strength, Duryodhana!  
*Chi!* Don't the dead come back to life?<sup>4</sup> Now come  
out and take up your weapon, Kuru King!  
Fearsome Bhimasena, thunderbolt to the mountains,  
who churns the Kuru ocean, is here!

13

The arrogance you displayed when Hari came  
for a truce – what's become of it?  
The passion that gripped Krishne's hair and robes –  
what's become of it?  
Envy that compelled Kunti's sons to roam  
through forests – where is it now?  
The terrible Bhima mocked the king of the Kurus.

14

But however he taunted him, he still couldn't draw him out,  
How long will you remain there?  
Draupadi's humiliator! Dushasana's villainous elder  
brother! You are the brave tree felled by a flood of tears  
after the whole family beginning  
with Bhishma was destroyed.  
Hostile to the son of Yama without reason!  
You hear Bhima's voice but continue to stay.

You are a comet rising as the Kuru clan dissolves.

15

He simply wouldn't stop,  
As if he were breaking Brahma's Egg,  
causing the primal mountains to collapse,  
the earth to tremble, frightening the Gods –  
the enemy of Jatasura, Hidimba and Baka  
roared like a lion.

16

On that occasion,

anilanūjana simha  
 dhvaniyan kēl̄dałki tatsarōvaraderde pa  
 vvane pāṛuvante pāṛidu  
 vanākułam koładolırda tadvihagakułam

17

aresīduvu tāvare khaga  
 marebenduvu bhīmakōpaśikhi muṭṭe sarō  
 varada małal purigaḍalege  
 purida małal kāyva terade kāydaṭṭettam

18

bandan bakāntakan pō  
 kondan bakavesarge munidu nammaman innem  
 bandadole pāṛi pōduvu  
 nindiraduravaṇisi bakanikāyakam adarol

19

kupitamarutsutaravaka  
 l̄ki payaścaranikarasambhramōllaharike bhā  
 vipoḍe janakke kołam ki  
 l̄tu pāṛuvantāytu kamalajāṇḍambaregam

20

alurdu kołe bhīmakōpā  
 nałanesargaydiṭṭa terade marugidudāgal  
 kołana jalameyde kāydesa  
 role kūł kudivante kudiduvanimiṣatatigal

21

antu jalacarajīvarāśigałellam asuṅgole gōlunḍegołe  
 kūłkudigołe mahōttungasimhakētanan simhanādaṅgeyye –

Hearing the Wind's son  
 roar like a lion, the birds flew quickly  
 as if the breath  
 of the lake was blown away.

17

The lotuses were partially scorched and birds  
 charred on the wing by the flames of  
 Bhima's anger. All the sand in the lake  
 has turned hot as if to roast peanuts.<sup>5</sup>

18

Baka's Slayer is here!  
 The name 'Baka' will anger him – he'll kill us!  
 said the Baka cranes who didn't wait  
 and scattered swiftly from the lake.

19

An assembly of water creatures leapt frantically,  
 frightened by Bhima's angry calls.  
 Imagine: the lake is breaking up  
 leaping toward the end of Brahma's egg.

20

The flames of Bhima's severe anger  
 set the lake's waters to boil  
 as rice is set to cook  
 the lake's fish boiled like cooked rice.

21

As all the creatures in that pond felt the life go out of them,  
 became like rice balls swollen with grief, the one with the lion  
 on his flag roared,

ā ravaman nirjitakan  
 thīravaravaman nirastaghanaravaman kō  
 pāruṇānētran kēldā  
 nīroṅgirdum bermartan uragapatākan 22

antu bermartummaļisi sairisalāṛade jalamantraman  
 ēnuman bageyade kōpōdrēkamane bagedu –

salilastambhanavidyā  
 balaman apēkṣisidānennaduragapatākan  
 balahāniyāge koładol  
 mulugirdapanendu nagare kūradarennan 23

śalyan sattin baliyama  
 khalyan koładolage pokku meygareday cih  
 khalyanene bärtegettuda  
 mūlyayaśōratnamembudan masuvenē 24

tṛṇavallaghujīvitara  
 kṣanārthadin kulada calada cāgamanāntum  
 guṇahāniyāgi puruṣara  
 gaṇanegevandennan āne laghumāduvenē 25

munivan mūdalisiyumi  
 nnenitum pokkirpen endu cittakṣōbhām  
 tanagāge jalacarakṣō  
 bhaninādam pokku poṇme vibhuvikṣōbhan 26

āgalā jalastambhamantramellam avinītanappa rājaputraṇol  
 ālōcisia mantradante pariṇāmaramaṇīyamāgade kiḍeyum  
 ahaṅkāraṅgide –

Hearing that howl defeats the lion's roar  
 Hearing that howl humbles the rumble of clouds.  
 the red eyed Serpent Flag Bearer  
 began to sweat though under water.<sup>6</sup> 22

Sweating and unable to stand his anguish, he was consumed by acute anger and ignored the Water-Spell,

Won't my enemies laugh at me?  
 There will be no talk of my strength or my enchanted ability to remain under water.  
 They will say that the Bearer of the Serpent Flag lost his strength that he plunged into the water. 23

*Chi !, they will say, How unmanly!*  
*Hiding in a lake after Shalya's death!*  
 It is not just that. You've ruined your reputation –  
 I am responsible for bejewelled fame losing lustre! 24

To protect life that is as light  
 as a blade of grass, do I make myself a light weight?  
 though I am among those men  
 of respected lineage, self-pride and sacrifice. 25

Duryodhana worried,  
 Listening to the agitated Fish he grew agitated:  
 How can I remain here?  
 That incensed man taunts me! 26

All the hydro-spells that the wicked royal heir was equipped with have yielded nothing but he has not lost his pride.

nijamakutasphuranmanığanacchaviyin suracāpalīle pañ  
kajavanadoł manañgołise tannaya mēgogedirda nīlanī  
rajavanadin kañangi kamalākaradin poramañtan āgal ā  
bhujayugatoranāyitagadāparighan phañirājākētanān

27

unmajjatkururājaka  
nanmanimayamakuñamañiganāruñavikṣē  
pōnmanikiranādyutijala  
janmam belargempan āldudā kamalavanam

28

rabhasōdgatamāda tarañ  
gabhañgam ūrugałoł uttamāñgadol ettam  
prabhavisiduvu kauravanū  
rubhañgaman makuñtabhangaman sūcipavōl

29

raseyin kālāgnirudran poramañuvavolantā sarōmadhyadin sā  
hasagarvālañkṛtan toñtane kołe poramañtellindan bhīman ende  
ñedeseyan nōdutte mattadbhutaniñtāñilālōlakīlāshivol da  
llise kōpāraktanētran nijabhuñgadeyan tūgidan dhārtarāṣṭran 30

antirda dandaśūkapatākana seragillada megalitanakke  
mecci taleyan tūgi nijabhuñgadeyan tūgidan dhārtarāṣṭran  
bhīmasēnan kauravanadirge vandu –

ninnanujanaruñajalamān  
munnam tave pīrdoñji nīn puge kołanan  
bennane bandātan śau  
ryōnnatan īyirdanalte sāhasabhīman

31

As he emerged from the pond with a crown glittering with  
 precious stones that threw a stunning  
 rainbow of light over the lotus pond.  
 Now the lily pond turned dark  
 as the Bearer of the Serpent Flag emerged  
 with an iron mace in his arm, like a festoon.

27

The Kuru king rose from the water  
 jewels gleam on his crown  
 scattering a red glow across white buds:  
 the lotus garden turned a pearly red.

28

Waves lashed violently  
 against his thighs and head  
 suggesting a Kaurava's shattered  
 thighs and shattered crown.

29

Like a fiery Rudra rising from the nether world  
 as it dissolves, he broke through the lake's centre,  
 heroic and proud. 'Where is Bhima?'  
 Like a wondrous *Nata* with a trembling forehead and  
 bloodshot eyes, his red eyes roved across the eight  
 directions as he waved his mace.

30

Bhimasena, who conquered a terrifying army with the strength  
 of this arms, approached the Kaurava, nodding his head ap-  
 preciatingly at the fearless Bearer of the Serpent Flag, a hero  
 without compare.

As I drank your brother's blood dry  
 you fled to the lake in fear!  
 Don't you recognize the great warrior  
 chasing you – the Destroyer of the Kauravas?

31

endu nerananunṭumādi mūdalisi nuḍiye duryōdhanan  
atikrōdhānalanāgi –

yamarājapriyasūnugam ninagam ā gāṇḍīvadhanavaṅgam ā  
yamalargam priyeyappa krṣṇeya kacaprārambhaman bāhuvi  
krami duśśāsanān enna munde tegevandellirdeyī gaṇḍaga  
rvamumandellige pōytu ṣaṇḍa ninagindī gaṇḍan ār māḍidar 32

anilātmaja nimmayvara  
vaniteyanorvaṭane tandanallam duśśā  
sananeledu tandan akhilā  
vaniyuman andenage kīrtiyān lakṣmiyuman 33

asuran vasudhātaṭaman  
rasātaṭakkuyye hari taral pokkavol ī  
vasumatiyan etti ninnaya  
deseyin tare pokken añji pokkene koṭanān 34

nālkaḍegealedure bēram  
bilkeyuman tindu vanadoḷaḍagire nīmum  
nīlkarisi nindumīgaḷ  
pēlkammaisuvare biruduman bīramuman 35

sakala jananindyalōkō  
tsukanay nīn sakalabhuvanadūṣakanay ma  
tsyakanalli valalanay sū  
dakarmi ninagintu gaṇḍagarvamumāyṭē 36

Duryodhana grew incensed at the flood of mockery,

Beloved son of the Yama! You, Gandivi,  
the twins – Where were you all?  
Where was your manly pride when, before me,  
Dushasana's forceful arms grabbed  
dear Krishne's hair by the roots?  
Oh unmanly fellow! Who made you men today?

32

Oh son of the Wind! She is a wife to five men!  
When he dragged her in,  
Dushasana didn't just fetch her, he brought  
me the whole world: both glory and Lakshmi.

33

When the asura demon took the Earth to the nether world,  
Hari followed and restored it.  
I too have taken the Earth out of your reach  
and wanted to bring it back.  
Would I go into the lake out of fear?<sup>7</sup>

34

You hid in the forest eating tubers and rotting fruit  
beyond the four directions  
Now you stand tall and speak words  
perfumed with epithets and heroism!

35

The reproach of all the world has made you  
sorrowful – the worlds hold you at fault.  
You worked as a cook in Matsya's court, Valala!  
Where has your manly pride come from?

36

puṭṭan saṭṭugaman koṇ  
 ḍaṭṭārīsi bōnametti bandeyo gadegon  
 ḍoṭṭaisi kāduvantuṭu  
 toṭṭane koṭe ninage gandagarvamumāytē 37

esaraniḍuvakkigarcuva  
 besanan kaygereva kañcugarcuva besanan  
 besanallade matsyana bā  
 ḡasigaṅgārittarelavo ninagī besanan 38

endu muṭṭi mūdalisi nuḍiye bhīmasēnan mugulnage nakku –

piriyaṇṇana nanniyān ā  
 daradin kāyalke peṛarge bāṇasugeyden  
 kuruvamśaja kēl ninnī  
 śarīramāmsadole marulge bāṇasugeyven 39

nene citrāṅgadanindam andu ninagādāpattan ā bannaman  
 nene nīn gōgrahaṇa prapañcadole meyvettirudan ninna ta  
 mmana kennettaran īṇṭuvalli bhayadindalκutte bennittudan  
 nene pintikkida ninna munnina kavalbannaṅgaṇan kauravā 40

jatugēhānaladāhadin viṣaviśēśāliptaguptānnadin  
 kṛtakadyūtavinōdadīn drupadajākēśāmbarākṛṣṭiyin  
 dhṛtarāṣṭrātmaja pāṇḍurājasutaran munnam kolal kōṛiday  
 gatakālam layakālamāytu ninaginnāytantyakālam gaḍā 41

enduragadhvajanān marmōdghāṭanaṅgeydu  
 mūdalisi danitaṛol ninduragadhvajan munidanibara  
 mogaman nōdi –

Did you employ the long and short ladle  
 cook and cool the food? Did you serve it and then come here?  
 You raise your mace like you want a fight –  
 Where has your pride risen from all of a sudden? 37

Setting the water to boil, washing rice to cook  
 fit to wash hands and brass vessels –  
 this is your work!

Who gave the Matsya king's cook  
 a job apart from this? 38

A smile spread across Bhima's face at the jabs and chiding,

I cooked for others  
 to respect my elder brother's word.  
 Listen, Kuru son! I will cook this flesh  
 of your body and feed it to the ghosts! 39

Remember the threat and humiliation at  
 Chitrangada's hands? Remember your plight  
 during the capture of the cows?  
 How you fled in fear as I drank your brother's blood!  
 Remember each of your past defeats, Oh Kaurava! 40

Setting fire to house of lac, furtively mixing poison  
 in our rice, the trickery of dice,  
 drawing on Drupada's daughter's hair and robes!  
 Oh, son of Dhritarashtra! You once wished to kill  
 King Pandu's sons –  
 Time past has turned to time of ruination –  
 Oh yes, it is time for your end! 41

Pricked in those vital regions, the Serpent Flag Bearer looked at  
 all of them in anger,

iralintī mādriputrā bādavugal avar ēgeyvar in dharmaputraṁ  
 beraśīgaļ barke bhīman harisutanōđan ī mūvarum barke mēṇa  
 yvarum in barkī kṛtāntātmajapavanajagāñđīvadhanvarkal ī mū  
 varolorvan kṛṣṇa barkin poṇaral anibarum barke mēṇ  
 bannamīven

42

enduragadhvajan garuḍadhvajanan sambodhisi nuḍiye –

vanaruhanābhan duryō  
 dhananendođe kēļdu bhīmasēnana jađidan  
 vinayamane mereva duryō  
 dhananan nīnenna munde nuđivude bhīmā

43

ene dharmanandanā dhṛtarāṣṭra nandanaṅge baddhāñjaliyāgi –

āgadu samaram śamayuta  
 nāgu mahābhōgiyāgu ninnālva mahī  
 bhāgamuman sakalamahī  
 bhāgamuman nīne koṇdu sukhamiralāgā

44

dharañīcakramanoppugoļ bageyadir vidvēśaman namman a  
 yvara ninnālvesakeysikoļ neneyadir kīlpokkinoļ toṭukon  
 ḏirademmendudan imbukey manadoļ olpin śāntiviśrānti sō  
 daranembantupaśāntiyan kurukulakṣmāpālacūđāmaṇī

45

Make these Madri's sons stay away. They're so weak  
what can they do?

Let the sons of Dharma and Hari<sup>8</sup> come with Bhima.  
Let three approach, even if all five come together  
or if the son of Kritanta,<sup>9</sup> or the son of the Wind,  
or Gandivi come one at a time,  
Tell them to come, Krishna – I will destroy them all!

42

When the Serpent Flag Bearer spoke to the Bearer of the Garuda  
Flag,

The Lotus Navelled One heard  
Duryodhana and yelled to Bhimasena:  
Duryodhana speaks so meekly – How can you  
speak such words in front of me, Bhima?

43

With folded palms, Dharma's son said to Dhritarashtra's son.

Refrain from war, stay  
calm. Take all of it  
not only your share –  
Rule over the entire earth – be happy.

44

O Jewel among kings of the Kuru clan!  
Take hold of the Earth's wheel, set aside  
your vengeance. Admit us into your service.  
Such base thoughts are unbecoming.  
Let our agreement be affectionate.  
Brother, rest and be at peace. This is our consolation.

45

ene hariyendan duryō  
 dhana dharmatanūjan olliitan pēldapan ā  
 tana pēldudesagi nīn ara  
 sanāgi vasumatiyan āldu sukham iralāgā 46

embudum bhīmasēnan intendant –

nīnaydubāḍadol̄ san  
 dhānammāḍalke pōdoḍolladan innī  
 mānadhahananeyde nijatanu  
 jānujjarālkāḍe sandhiyan māḍuvanē 47

ene duryōdhanan bhīmasēnana nuḍiyane samarthisi –

inatanayana nērpiṅga  
 rjunanan mun kolven enna tammana nērpiṅ  
 ganilajanan kolven kama  
 lanābhanērpiṅge nērpugol̄lade mānen 48

tām gaḍa madhyasthan nuḍi  
 van gaḍa puduvālkeyenagam avargam sandhā  
 nam gaḍa sandhiya mātan  
 laṅghisiden munnam innodambat̄tapenē 49

endu nuḍidu kañjanābhana samañjasikeyol̄ tannan tegaldu  
 nuḍidudarkēvaisi –

andu jarāsandhanin ini  
 tondu parābhavamaneydi bhīmanan mareyan  
 bandu puge kondu kuḍalōḍa  
 nandin nīn dēvan enisi doḍḍidanāday 50

Then Hari said: Duryodhana,  
 Dharma's son speaks well.  
 Follow his advice –  
 Be king, rule the Earth and be happy.

46

At this Bhima quipped,

You asked for five villages,  
 he did not accept your truce you went with.  
 He is a self-respecting man who has lost  
 his sons and brothers – will he agree to a truce?

47

Duryodhana agreed with Bhima,

First, I will kill Arjuna  
 who executed the Ina's son. Then the Wind's son  
 who killed my brother. Oh Lotus Navelled One!  
 I won't desist from matching blow with blow!<sup>10</sup>

48

Oh, now you talk like a mediator!  
 Oh, now to be bedfellows with them!  
 Oh, now to make an agreement with them!  
 I dismissed talk of truce earlier,  
 will I agree to one now?

49

He responded angrily at the inappropriate blame the Lotus Navelled  
 One had levelled,

That day when Jarasandha handed you  
 a terrific humiliation, you came up stealthily  
 behind Bhima and killed him.  
 They called you God then and you were celebrated.

50

anupamaphalade janārdana  
 n enalakkum gurujanārdanan bandhujanā  
 rdanan endu pāpaphaladin  
 ninagāytu vesar nirarthakam vākyārtham

51

puruṣākāramadillay  
 hari ninnol puruṣakāraman kānen kā  
 puruṣara gaṇanegevandum  
 naraṅge tēresagi matte puruśōttamanē

52

bildaruman iṛive nīnum  
 bildaruman kolve kalahadol sūliṅgan  
 dełdādiye munidisuvay  
 bildāneya kōḍaderaduman kiltiḍuvay

53

vanavāsamalinanan yama  
 tanayanan ujvalisi gōtradhavalanan ennan  
 ghanamalinam mādide kr  
 şṇa ninnavol śvētakṛṣṇakārakarolārē

54

nīnudadhiyołorval nī  
 rvānaseyan pałeda garvadindānum la  
 kṣmīnilayanenendirdape  
 yān ariyane ninna siriya mahimeya puruļan

55

He who provides incomparable enjoyment  
is called Janardana.

You've killed elderly men and kinsmen  
Your sinful acts have earned the title *Janardana*  
The word has become meaningless!<sup>11</sup>

51

You don't have a masculine body  
Manliness isn't one of your attributes, clearly  
You are counted among the wicked.  
Nara's mortal charioteer, how can you  
be Purushottama, superior among men?<sup>12</sup>

52

You strike at the fallen –  
You kill fallen soldiers on the battlefield.  
You rose released your discus  
pulled out both tusks of a fallen elephant.<sup>13</sup>

53

Forest dwelling made Yama's son unclean  
but you gave that family radiance  
And I, born in a radiant line –  
you made me unclean  
Oh dark Krishna, is there another  
who can turn the bright-white so dark?

54

You brought a maiden  
from the ocean and called yourself  
Abode of Lakshmi  
Don't I know the substance of your rich glory?

55

yadukulajalanidhiyoḥ pu  
ṭṭidir amardum nañjumoḍane puṭṭuvavōl añ  
kada haliyum nīnum bala  
n adarke guniyādan atta nīn nirguniyay

56

embannegam ā prastāvadoḥ -

halamusalapāṇi madhupā  
ṭalanētran nīlavasanan ā dhavalāṅgan  
balan ēkakuṇḍalan kuru  
kulanan kūḍalke tālalakṣman bandan

57

antu suyōdhanaṅge saipu barpanteyum sakalajagatpavitra  
tīrtha salilasampāditanikhilāghamarṣaṇan sañkarṣaṇan  
jaṅgamahimācalame barpanteyum bandu tammanibar  
ondāgi gondaṇisirda pāṇḍunandanaruman ēkākiganāgi  
sāviya dēsiganāgi ninda kurukulasvāmiyuman kaṇḍu  
dēvakīnandanana vadānāravindaman nōḍi vismayākranta  
cittanāgi manadoḥ kaṭṭuvadēdu tanageragida phaṇirāja  
kētananan manaderakadin parasi garuḍakētananan pāṇḍavar  
ayvaruman parasalōllade muļidu tammanan avarayvaruman nōḍi-

jalaruhanābhana nābhiyo  
laṅgulidar ninna mantrabaladin bhahmar  
praṭayadoḥ initum kaurava  
kulacūḍamaṇiyoḥ ēnan ālōcīsīday

58

endu nuḍida halāyudhana nuḍige cakrāyudhan intendant –

Born in the ocean of Yadu clan  
 the plough bearer and you emerged  
 like ambrosia and poison together  
 Bala born with virtue, and you – unvirtuous!

56

Just as he'd begun,

With a plough and pounding stick,  
 red intoxicated eyes, his fair body clothed in blue,  
 a single ring on his ear  
 Bala came to meet the Kuru with his Palmyra flag.

57

Purified by the flowing waters of all the *tirthas* he visited and bathed in to wash away his sins, Sankarshana came, like a wandering Himalaya mountain, to Suyodhana. The Pandavas were standing in a huddle, while the Swami of the Kuru clan stood alone, without companions, like a poor fellow on the verge of death. He looked at him, then at the Devaki's son's lotus-face in astonishment, his thoughts attached to Duryodhana with love, he blessed the serpent flag bearer who prostrated before him. Unwilling to bless the Bearer of the Eagle Flag and the five Pandavas, he looked instead at his brother and the five men with anger,

Through the power of your *mantra*  
 Brahma survived in your navel  
 Now as the world dissolves, what do you  
 have in mind for Jewel among the Kauravas?

58

The Discus-Bearer answered the Bearer of the Plough,

enagabhvanditārthar avadhārisu cittadol̄ agrajāta nīn  
 muniyade pāṇḍunandanarge bāḍaman aydane bēḍe pōge drō  
 ḡana dhṛtarāṣṭrasindhusutar endudan ennade nīvidam suyō  
 dhananane kēli nambuvuderalnudiyan phanirājakētanān 59

ene duryōdhanan endan ēke munivir nirdōṣigal̄ pāṇḍunan  
 danar ān ollene munnam endum avaroł sandhānaman pēlvenen  
 dene sattar tanujānujar palavarum tadduhkhaman kaṇḍeni  
 nninitum sairipen entum irke pagevar sannaddhanāgirdapen 60

ivarennanuvaraman nō  
 ḡuvudallade bēre peṛavu mātingedehyi  
 llavadhāripudendođe kau  
 ravēndranan musalapāṇi manadoł pogaldan 61

antu pogaldu rājarājana nirvyājaśauryakke sañkarşaṇan  
 āścaryambaṭu peṛatēnuman enalariyade dharmandanādigala  
 mogaman nōđi nimmayvaroł ārāgiyum ītanoł orvane kāduvudu  
 kādi geldam baliyam duryōdhanan nelanan ālge ataṅgulida  
 nālvar besakeydu bālvinrendu nuđiye bhīmasēnan idirge vandu –

aramagan irkarjunan i  
 rkarīkeya mādrīsutarkal̄ irkalivageyam  
 paripadisalke halāyudha  
 n eredirdapen enage toribidu kauravanan 62

My elder brother, you are a respectable man.  
 Please listen attentively without anger:  
 I asked for only five villages for the Pandavas.  
 He disregarded Drona, Dhritarashtra  
 and Sindhu's son. Ask Suyodhana and believe.  
 The Bearer of the Serpent Flag  
 does not speak in two tongues.

59

When he said this, Duryodhana said:  
 Why are you angry? The Pandavas are not at fault!  
 I did not agree then. Did I ever speak of an agreeable  
 relationship with them? My children and  
 brothers are dead and I have seen sorrow.  
 How can I bear even a moment?  
 Whatever my enemies deal, I am prepared.

60

They will watch me fight –  
 Be sure of this – not another word!  
 Baladeva, carrying his pounding stick,  
 applauded the Kuru Lord silently.

61

Sankarshana praised the undisputed hero, the king of kings.  
 Speechless and surprised at his determination, he looked at  
 Dharma's son and said, 'Any one among the five may fight and  
 if Duryodhana wins, he will rule the kingdom and the remaining  
 four will serve him.

At this, Bhima stepped forward,

Let Dharma's son be.  
 Leave Arjuna out,  
 leave Madri's renowned sons alone.  
 I am ready to destroy this wicked man.  
 Oh Halayuddha! Show me that Kaurava!<sup>14</sup>

62

antu marunnandanā rōhiñinandanañge nuñidu dvandva  
yuddhakke dharmanandanādigala mogaman nōdi –

pagege modaliganen ān iđu  
vage kauravan antadakke nīmellam dā  
yigatanaman illi tōral  
tagadītan munnam enage doreyāgirdan

63

embudum kurukulācalapralayakālavajradharan enisida  
mārutigam pāñcālīkuñcitakēśapāśākrṣtipātakapradhāna  
nihitahitan enisida phaṇirājakētanaṅgam dharma  
nandanādigal irdu dharmayuddhamane samakattidāgal —

kramagananege tānum ma  
dhyamapāñdavan ādan ahitanol toṭṭa mahā  
samarakke narāgrajana  
grimapāñdavanalte pagege modalappudarin

64

vanaruhanābhana baladē  
vana sākṣiyolirdu kauravēśvaranā bhī  
mana kayvoydode taddē  
vanikāyam pogalḍdar adaṭuman kurupatiyā

65

antu dharmayuddhakke kayvoydāgal –

enitu kurukşētradol̄ eđe  
yanitum baridilladantu šavaşatadin te  
kkane tīve rañōtsavadin  
danilautan tāne samaridan kolgulaman

66

The Wind's son responded to Krishna, son of Rohini and looked toward Yuddhishtira, son of Dharma and the others for permission to duel,

It is known that I am the Kauravas' foremost enemy.

It is not proper for you  
to claim your share here –  
He has been my equal from the start.

63

And so, Dharma's son and the others arranged a *dharmayuddha* between Maruti – an Indra whose Vajra weapon breaks down the Mountain of the Kuru clan, and the Bearer of the Serpent Flag who wickedly oversaw the sinful indignity committed with Panchali's hair,

Consider the order: He is the middle born  
among the Pandavas and will fight the enemy  
Elder to Arjuna, is it not proper  
that he be at the forefront?<sup>15</sup>

64

With the Lotus Navelled One  
and Baladeva as witnesses,  
the Lord of the Kurus shook Bhima's hand.  
Celestial beings praised the Kuru Master's heroism.

65

Then they were invited to the *dharmayuddha*,

Nowhere on the Kurukshetra  
is there a spot untouched by the hundreds of corpses.  
Eager to fight  
Bhima cleared an arena for battle.

66

rathamilladeyum jamghā  
 rathadinde sahāyarilladirdoḍam urvī  
 prathitabhujabalasahāyade  
 prthivīpati tāne kādal udyatanādan

67

surarājan berasaṭadikpatigalum mūvattumūdēvarum  
 paramabrahmanum aşṭanāgakularum candrārkarum pārvatī  
 şvaranum şaṇmukhanum gajēndramukhanum  
 vidyādharā dhīśarum  
 neredirdar nabhadoļ kutūhalayutar nōdal gadāyuddhaman

68

puduvettekkaṭigālegam samanisittemmī gadāyuddhaman  
 tridaśar nōdale kautukamberasi bandirdar nabhōbhāgadol  
 madavadvairiyan ikki bhūvalayaman niṣkaṇṭakam mālpen em  
 budanendāhavalampaṭan masagidan cālukyakanṭhīravan

69

## Gadya

idu samastabhuvanavallabhajanāśrayan śrīprthvīvallabhan  
 mahārājādhirājaparamēśvaran paramabhaṭṭārakan śrī  
 satyāśrayakulatilakan śrimadāhavamalladēva śrī  
 pādakalpapādapāśryāsannavarti kavicakravarti  
 kavirannaviracitamappa cālukyacakravarti śrī sāhasabhīma  
 vijayadoļ bhīmasuyōdhanagadāyuddhavarṇanam saptamāśvāsam  
 sampūrṇam

He has no chariot but his lower thighs carry him.  
 He has no supporters but his powerful arms  
 support him. The Master of the Earth  
 prepared himself for combat.

67

The divine king along with the lords  
 of the eight directions, thirty-three crore gods,  
 the supreme Brahma, eight serpent clans, the Moon and  
 the Sun, Parvati's lord, six faced Karthikeya, elephant  
 headed Ganapati and the Vidyadharas assembled  
 together curious to see the Duel of the Maces.

68

The equals desired a fight, it has come to be.  
 Curious thirty-year old gods have gathered in the sky  
 to watch the duel of maces.  
 I will finish off my arrogant foe  
 and relieve the earth's suffering,  
 roared the Chalukya Lion, a battle-addict.

69

Here ends the description of the duel of the maces between Bhima and Suyodhana in the seventh canto of the *Victory of Sahasa Bhima*, the Chalukyan emperor that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of kings, ruler of the Earth, the refuge of men, king of all the world.

## Aṣṭamāśvāsam

śrīramanīge nele tannaya  
pēruraman mālpenemba bage mige samara  
prārambhade pūṇdirdan  
kauravakulavilayakētu sāhasabhīman

1

antu samarōtsukacittanāgi sāhasabhīman drōṇācaryaṅge manadol  
namaskāram māḍi duryōdhanan baladēvaṅge namaskāraṅgeydu  
pañcasādaṅgulāyāmamum sahasrāṅgulavalayanirmitamum  
aṣṭāṅgula sthūlamūlāgramumapputtamagadeyoḷam catuḥ  
śaḍaṅgulāyāmamum śatāṅgulavalayaparimitamum  
caturaṅgulāgramūlālamumappa madhyamagadeyoḷam  
triṣaḍaṅgulāyāmamum ṣaṭrimśadvalayāṅgulamum  
dvayaṅgulāgramūlālamumappadhamagadeyoḷam  
tām uttamappuruṣarappudarin tamaganurūpamapputtama  
gadeyoḷam daśāṅgulapariṇāhāgrakanatkanakavicitrālaṅkṛta  
svarūpasamanvitaṅgulamappa gadegaluman irvarum āydukondu  
alīḍhapratyālīḍhasamapādavaiṣṇavamanḍalāgramum emba  
pañcavidhasthānaṅgaḍoḷam vāma dakṣiṇa  
bāhyābhyaṇta rāsphālana vibhēdaṅgaḍoḷam  
viḍambitam ākuñcitam āsphōtitam ākṣiptam  
udbhrāmitam digbhrāmitam ucitaviruddham acintyam  
embentumterāda praharaṇaṅgaḍoḷam atiparicitarāgi  
vaiśākhasthānadoḷ nindu –

## Canto Eight

For Sri Ramani I make my chest an abode,  
thought the daring Bhima,  
the comet bringing ruin to the Kurus  
as the duel was about to begin.

1

Eager to fight, daring Bhima thought of Dronacharya paid his respects to him, and Duryodhana paid his respects to Baladeva. The superior mace was thirty *angula*<sup>1</sup> in length with a circumference of a thousand angula with a tip of eight angula. The medium mace was twenty-six angula in length, a hundred angula in circumference, and four angula at the tip. The inferior mace was eighteen angula in length, thirty-six angula in circumference, and two angula at the tip.

As they are supreme heroes, Bhima and Duryodhana chose the superior mace decorated with gold gilding that extend to ten angula. There were five stances:<sup>2</sup> *alidha*, *pratyalidha*, *samapada*, *vaishnava*, and *mandala*. There were four kinds of strikes: hitting on the left, the right, outside and inside. There were eight ways to hit: *vilambita*, *aakunchita*, *aasphotita*, *aakshipta*, *udbhramita*, *digbhramita*, *uchita viruddha*, *achintya*. They stood in a wide field. They were adept in these techniques and assumed the wide, *vaishaka* stance,

s̄thirabaddhamatsarar bhī  
karabaddhabhrukuṭīṭitar adbhutar aṭṭā  
surar adhikakōpāṭala  
paruṣekṣanar enisi dr̄ṣṭiyuddhaṅgeydar 2

desedēvategalge japā  
prasūnaman raktabaliyuman tān kuđuvan  
tesedirdar kađeganqol  
pasarise kađugempu bhīmaduryōdhanarā

uriyan ugulvante bisune  
ttaran ettam sūsuvante biccane bit̄i  
rderaqum kaŋaloŋavarō  
rvaranorvar nuŋguvante nōdīdar enasum 4

kha<sup>l</sup>adu<sup>ss</sup>sāsanālōhita  
ja<sup>l</sup>aman ku<sup>l</sup>idenasum a<sup>l</sup>kisalkā<sup>l</sup>rade ka  
nno<sup>l</sup>e kā<sup>l</sup>uvante kaurava  
kulāntakan taralātāmralōcananādan

udayādriyum astādriyu  
m udagrakōpōtkaraṅgal irpantire nī  
|dodavidar unnatamūrtiga  
| odavi gadāyudhade bhīmabhujagadhvajarum 6

kirikiride meṭṭi mundam  
kirikiridane sārci tamma gadegałanāgal  
kirikiride tirupi mānade  
kirikiridane tūnki tūnki nūnkidarenasum

They stood firm in their hate  
 Astonishing demons with grotesque knitted eyebrows  
 Waging looks of war  
 their eyes red in extreme anger.

2

Offerings of blood sacrifices  
 to Guardians of the Directions, or showering  
 red hibiscuses – such deep redness spreads  
 from the corners of Bhima and Duryodhana's eyes.

3

As if spitting fire,  
 as if sprinkling warm blood all over,  
 They look at each other with wide eyes  
 as though to swallow the other up.

4

He drank wicked Dushasna's red blood  
 it was indigestible and  
 oozed from the red copper eyes<sup>3</sup>  
 of the destroyer of the Kuru clan

5

Like angry Udaya and Asta, mountains  
 of dawn and dusk,<sup>4</sup> the two men,  
 Bhima and the Serpent Flag Bearer stood  
 tall and ready on sturdy legs with their maces

6

Slowly, slowly, they advanced towards each other  
 Slowly, slowly, they extended their maces forward  
 Slowly, slowly, they rolled their maces  
 Slowly, slowly, they waved and heaved  
 then pushed forward without rest.

7

eđadađiyan pugisuva bala  
 dađiyan pođagiđuva đaňđeyan niłkuva kay  
 nađugade gadeyan bīsuva  
 bēdaňgu raňjisu bhīmaduryōđhanarā

8

kađukekeydu kutte vañcisi  
 biđe bīsidođođane bīsi nirmidađi kāli  
 ttađigiđe nighātadin po  
 ydođāňkegonđanmi kāđidar kađugaligal

9

padaghātakkagidalki bałkidudadhōlōkam bhayam martyalō  
 kadołam poňmidudūrdhvalōkadoļe mattāytadbhutabhrāntiyem  
 budanembantiryantadēn bhuvanaman paryākulam māđalā  
 dudo duryōđhanabhīmasēnara gadāyuddham tridhābhrāntiyen 10

dhappari dhaňtum pođene  
 dhoppadhogappane didhil budhillene gadega!  
 soppusovađappinam sū  
 Itappade kađukekeydu poydarōrvaran orvar

11

pagal ułkamułkuvandadi  
 nogeva gadāšalkamułke kaňjan muccal  
 bageye divijar gadāhava  
 m agurvum adbhetum āytu kurupāňdavarā

12

gade gadeyan phaňtise pu  
 ttiđa keňdada kiđiya taňđa venđum deseyan  
 pudiye padadhūli gaganado  
 lodađe surar bedare kāđidar kađugaligal

13

He placed his left leg forward,  
 His right leg retreated to block his mace  
 Bhima and Duryodhana: how appealing their beauty is!  
 hurling their mace with steady hands.

8

Following the plan, they rained blows –  
 ducking, hurling, straightening up  
 tripping then stumbling, they struck.  
 The two heroes fought defiantly.

9

When their feet hit the ground,  
 the nether world trembled.  
 The Earth grew fearful and the world  
 Above was bewildered.  
 This the duel of maces  
 between Duryodhana and Bhima agitated all the worlds.

10

DHAP-DHATT-POTT!  
 DHOPP- DHOGAP-DIDHIL-BHUDIL!  
 They fell upon each other in a frenzy  
 Assailing one another with brute force.

11

Sparks flew from the maces like meteors  
 falling in the day, dazzling  
 the eyes of the unblinking gods who wondered  
 at the embattled maces of the Kuru and Pandava,  
 terrifying and wondrous.

12

Mace strikes mace  
 fiery sparks flew in the eight directions  
 the dust under their feet rose to the sky.  
 The gods grew frightened of the great warriors.

13

kurubhūmiyołālkidigal  
 suriye bałābjōdarādigał nołtakar ā  
 gire mumbugałedu kādida  
 raribirudar kāduvante kurupāñdusutar

14

ađiyan kırudođeyan pe  
 rdodeyan połavāranuđiyan uraman muyvan  
 muđupan bennan koralan  
 nađunettian etti poydar orvaran orvar

15

tađadin kittadiembuda  
 dađigide pokkolagu połagu balan eđan embī  
 yeđeyarıdu meygalan sūł  
 tađamādade kāydu pordar orvaran orvar

16

vārañaraktasiktamṛgarājayugakke navaprasūnarā  
 gāruñakimśukadrumayugakke sadhātukubhṛdyugakke sin  
 dūritagandhasindhurayugakkeñeyeminam aňmi kādidar  
 kauravarājanum kurukulāntakanum rudhirāktamūrtigal

17

kariyan nungi kalınganan noñede darpakkondugoł matsahō  
 dararan kōpade tindudarkeradugoł duśśāsanōrassthała  
 kṣaradasrāmbuvan ārdū pīrda muļisiñgam mūřugollendu ma  
 ccaradindōvade poydan etti gadeyan duryōdhanan bhīmanan 18

endu mułṭi mūdalise –

Sparks shower on Kuru ground,  
 Bala, the Lotus Navelled One and spectators watched  
 as the famed Kuru and Pandava enemies  
 fought without regard for the future.

14

On the feet, lower thighs, upper thighs  
 buttocks, trunk, chest, neck  
 shoulders, back, throat – lifting to smash  
 each other on the crown.

15

Raising their feet off the ground, they stumble,  
 lunging forward, swaying in and out,  
 to the left to the right, in perfect stance  
 without breaking alignment, they fought furiously.

16

Like two lions smeared with elephant blood,  
 Like two beautiful red flame of the forest trees  
 Like two rocky-red mountains,  
 like two red fragrant elephants  
 The two heroes: the Kuru king and the destroyer of  
 the Kurus were smeared with blood.

17

Take this one for your pride,  
 Swallower of Kalinga elephants!<sup>5</sup>  
 For gobbling my brothers – take this second blow!  
 Your anger sucked the blood spurts from  
 Dushasana's chest – *you* take this third blow!  
 Duryodhana raised his mace  
 and struck Bhima ruthlessly.

18

He taunted and hit him,

idu lāksāgēhadāhakkidu viśamaviśānnakkidā nāda jūdiñ  
 gidu pāñcālīprapañcakkidu kṛtakasabhālōkanabhrāntigendō  
 vade poydan kālgañan tōlgañan agalduraman kenneyan nettiyan kō  
 padolaydum durṇayakkaydeyān urugadādandadin bhīmasēnān 19

antu poydonduman bageyade –

caranākrāntam mahīmañdalām adire bhujākrāntam āśāgajēndrō  
 tkaram āśābhittiyindam peradegeye gadākrāntam udbhrāntavidyā  
 dharacakram genṭugenṭāgirise nijavimānaṅgalan bhairavāḍam  
 baram ākalpāntakālam negaldudu samaram  
 bhīma duryōdhanīyam 20

antivara gadāpāṭṭasaparighasaṅghaṭtanadindogedu negalva kiḍiya  
 keñdaṅgaña tañdaṅgaña olakoñdu gaganamañdaladol poge  
 negedu mahōtpātakētucakradante sūtture gāliyol suligondu  
 taragelegañl pāṭuvante desedesēge pāṭuva ghanāghana  
 cakradindulkulkākāramāge cakrākāradin ogeva diśācakradin ā  
 sakalakulācakrādolage kururavacakradindam tirṛane tiruguva  
 dharācakra bhrāntiyo! tamage cittabhrāntiyāge dīrghōṣṇa  
 phūtkāraṅgeyva nāgarājacakradin pluṣṭamāda saptasāgara  
 saliladol malamalane maṛuguva jalacaracakradin ati  
 bhayaṅkaramum adbhitamum āge kāduttirpalli –

anusamamāytene duryō  
 dhanaśabdām bhīmaśabdām anvarthām bhī  
 mane gaḍa duryōdhanan en  
 dene kauravabhrīmasēnar ēn samabalarō 21

This one is for burning the house of lac!  
 This one for the poisoned food fed with ill-will!  
 This one for cheating at dice!  
 This is for humiliating Panchali!  
 This for inviting us to the assembly of deceit!  
 Bhimasena hit him mercilessly with his mace,  
 in five places for his five wicked deeds:  
 on his legs, arms, wide chest, cheeks  
 and on the centre of his head.

19

He hit him without a care,

The Earth trembled under their feet,  
 The guardian elephants retreated from the horizons,  
 Hurling maces confused the *Vidyadharas*  
 who parked their vehicles some distance away.  
 The battle between Bhima and Duryodhana  
 appeared like Bhairava's roar at the world's end.

20

Fiery sparks flew as their maces rubbed against each other, the sky was filled with smoke like a burning comet falling, like whirling leaves flying in all directions, clouds shone like meteors in the sky circling in different directions, the great primal mountains were confused for the earth seemed to spin, serpents lay coiled like Nagaraja exhaling hot air, causing the waters to boil the fish in the seas – the terrifyingly wondrous battle was on the boil.

‘Duryodhana’ – how appropriate the word!<sup>6</sup>  
 Bhima fulfils his name!  
 Surely, Bhima is ‘Duryodhana’ and the Kaurava is ‘Bhima’  
 Equal in strength, isn't that why they are named so?

21

samakāyar samasttvār  
 samavidyar samaradol̄ parasparabhujavi  
 kramadavar ivarene cakra  
 bhramanādin anyōnyajayaman ārare tōral

22

nelasida binnañam seṇasi binnañaman gele kāñke kāñkeyan  
 gele javaman javam gele balam balaman gele dāñdedandeyan  
 gele muliṣuñmi poñmi mulisan gele sattvadalurke sattvaman  
 gele gelal ārtarilla kurupāñdutanūbhavar orvar orvaran

23

antu nelalol̄ pōrkuliyāduvantorvar orvaran gelal nereyadire  
 duryōdhanan karam mulidu –

kururājan vidyādhara  
 karaṇade negedambarakke gadeyan kramadin  
 tirupe dharācakram kō  
 vara cakram tiriva terādi tiridattenasum

24

citrākārada gadeyan  
 chatravidambadole bīse gaganadol̄ ēka  
 cchatram gaḍam endu maru  
 tputraṅgaripuvavolirdan ā kuruputran

25

antu mūdalisade īrivudu tulilālāytamallendu muṭṭi mūdalis -

Equal in physique, equal in strength  
 Equal in expertise, equal in the stride of their arms  
 they proceeded in circles against the other,  
 turning their maces, unable to conquer the other.

22

They tried to outdo the other's skill,  
 outdo each other's vision, outdo the other in speed,  
 outdo the other's strength, outdo the other's punch  
 outdo the other in anger, outdo the other's vigour  
 the Kuru and Pandu sons  
 could not overpower the other.

23

Like a man fighting against his shadow, it was impossible to win  
 over the other. Duryodhana was furious,

The Kuru king leaped like a Vidhyadhara  
 into the sky, whirling his mace unceasingly  
 like the spinning Earth  
 like the unceasing turns of the potter's wheel.<sup>7</sup>

24

Colourful mace! The Kuru son waves it  
 like a royal umbrella against the sky  
 as if to show the Wind's son  
 that, surely, he is Emperor!

25

He provoked him for it does not befit a warrior to fight without  
 taunting the other.

terapan niṭṭisi kurupati  
 barasiḍileṛaguvavoleṛagi poyyaloḍam me  
 ymaṛedu pavanajanum ēnen  
 dariyade mativikalāṅgi mūrcchege sandan

26

antu kuliśābhīghātadin nīlācaalame keḍevante keḍedu  
 mūrcchāgatanāgirda bhīmasēnaniravan kaṇḍu gāṇḍīvi  
 kōpātūrāṭopaman tāḍdi –

elliya baladēvan ma  
 ttelliya satyavyavasthe duryōdhananan  
 kolladiren endu bhārata  
 mallan gāṇḍivake nēṛidan karatalaman

27

muļidēvan hali kṛṣṇan  
 muļidēvan dharmanandanā muļidēvan  
 muļidaran ikkuvevendu  
 mmaļisidar iṛiyalke nakulasahadēvarka]

28

arimbāytaļivādudu  
 marutsutaṅgarjunādigaļ muļidar mū  
 varum enna nannigīgale  
 paribhavamāytendu dharmajan cintisidan

29

alarda haladharana mūgaman  
 taleyan bāgirda dharmatanayana mogaman  
 jalaruhanābhan kaṇḍerde  
 kalaṅki kanjarvu jarvidan gāṇḍiviyān

30

ā prastāvadol dhātunirjaragiri keḍevantu keḍedirda pageyan  
 nōḍi –

The Kuru Lord saw an opening –  
 Like a thunderbolt,  
 he struck the Wind's son  
 Stunned, he lost his senses and fainted.

26

Struck by Indra's weapon,<sup>8</sup> he collapsed like a dark mountain.  
 Gandivi was outraged at seeing Bhimasena's state,

Where's Baladeva gone?  
 Where is the order of truth?  
 I shall not let Duryodhana get away with this!  
 The Bharata warrior caught hold of his Gandiva bow.

27

So what if Balarama too grows angry?  
 So what if Krishna grows angry as well?  
 We will smite those angry men!  
 said Nakula and Sahadeva in the excitement of battle.

28

Dharma's son thought:  
 Disaster has befallen the Wind's son,  
 Arjuna and the others are angry.  
 The three of them put my truthfulness to shame!

29

The Plough Bearer's face beamed  
 Dharma's son bowed his head. Looking at them,  
 the Lotus Navelled One felt disturbed  
 and shot Gandivi a look of caution.

30

Gazing at his enemy who had collapsed like a mountain of red  
 rocks,

keđedode pavajanāhava  
deđeyol bildavaniriyalāgaduvembar  
gađam endambarataladoļ  
pođavīšan gadeyanetti tiripidan āgal

31

ā prastāvadoļ dharmayuddhaman nenedu –

iřiyen bildanan embī  
birubindan bīse gadeya gāliya kōle  
lcarisidudu bhīmanan me  
ymaređavanan tande sutarge kūradar ołarē

32

dāniyuman śūranuman  
tāneļcarikum gadānilan mūrcchitanan  
dīnanuman pandeyuman  
pēniyaneļcarikum abjavījana pavanān

33

jvalanasakhasutana mūrccheye  
tilidum mun tiliyalilla kaŋaloļ anta  
vvalipa kađugempu kaurava  
kuļańge kađumuļida javana kaņbīđinavōl

34

antu mūrccheyin mārutiyeļcartāgal –

pođeyalarātan rāgade  
todeyan poydārvva nevade neřan ītańgī  
yeđeyendu tōrikuđe pola  
giđadaļidan paramapaňđitan pavanasutan

35

They say a fallen man cannot be hit.  
 When the Wind's son tumbled  
 on the battlefield,  
 the Lord of the Earth rolled his mace in the sky. 31

Just then he remembered that this was a just fight, a *dharma-yuddha*,

I won't kill a fallen man, he thought.  
 Furiously, he waved his mace over the fallen man  
 that cooled the wind and caused the fainted man  
 to wake.... Don't fathers love their sons? 32

The gust of a mace revives a fainted man  
 if he is charitable or a warrior.  
 Pitiable men, the timid  
 and the eunuch are fanned by lotus leaves. 33

The son of the friend of Fire  
 woke from his faint but could make out nothing.  
 His dark red eyes flashed  
 as if it were Yama beholding the Kaurava. 34

When he woke from his faint,

The Lotus Navelled One pretended  
 to slap his thigh affectionately and shouted:  
 This is the vital spot!  
 Paying undivided attention, the son of the Wind,  
 and supreme scholar understood. 35

tilidāgal neřanintuṭendu nelanan māruddi kayyan dharā  
taļadol pāsida tanna citragadeyan kaṇḍettikonḍambara  
sthaļadindan siḍilēlgeyinderagi poyvāgaļ gadādaṇḍadin  
muļidiṭṭan kali sattigan kurukubhrcanḍōrudanḍaṅgaļan

36

iđe tođeyan uđidu neṭtane  
keđeyuttum karci nelanan ān idan entum  
biđen emba terade kulagiri  
keđevandade kauravēndran āgaļ keđedan

37

antu dikkarivarakarānukārigaļappa nijabhujasthambhaṅgaļin  
kurukulamahišana bālakadalīstambhaṅgaļan anukarisuva todegaļan  
uđidu aśramadoļ puđiyoļ poraļci tanna munne nuđidūrubhaṅga  
pratijñeyan tīrci makuṭabhaṅgapratijñeyan tīrcalendu  
kurukulāntakan māmasakam masagi –

idu bhuvanādhipatyasavanōdakadin gađa pūtamādudin  
tidu dhavalātapatrada nelalge gađam guriyādudārgam in  
tidu gađa bāgadī talege takkudan īgaļe mālpen endu kō  
padin odehyalke sārtare sapatnanatōru kirīṭabhaṅgaman

38

baladēvādigaļ āgadāgadodeyalkēkādaśākṣōhiňī  
balalakṣmīpatiyan parābhavisadir ciļ takkudallendu mā  
rkoleyum māṇade bhīmasēnanodedan vāmāṅghriyin ratnamaṇ  
ḍalaraśmiprakaṭajvalanmakuṭaman kauravyarājēndranā

39

When he understood the plan,  
he stood and scratched at the ground with his hands,  
picked up his awesome mace which lay on the ground  
and extended it – as a thunderbolt strikes from the sky  
the true hero wielded his mace;  
he hit the Kuru king on his terrible thigh.

36

When he hit and broke his thighs  
he fell to the ground, biting his lip:  
The Kuru mountain crumpled as if to say,  
I will not leave the Earth!

37

Effortlessly, with pillar-arms like the trunk of an excellent guardian elephant, he rolled the Kuru Lord over whose thighs had become soft as banana stems.<sup>9</sup> Then he, who fulfilled his vow of breaking his thighs and crown, roared in anger,

This is the head of the Lord of the Earth consecrated  
by holy water! This is the head shaded  
by the white royal umbrella!  
This is the head that would never bow!  
I will treat this head in a befitting manner!  
said the cousin who advanced furiously to strike  
the crown of a man who had lost his thighs.

38

Baladeva and the others cried out,  
Not this way, Not this way!  
Do not humiliate the Fortunate Lord of the Eleven  
Hundred Akshohini Army! Chi!  
How improper it is! As much as they cautioned him,  
Bhimasena did not care. He kicked away the Kuru  
king's glittering bejewelled crown with his left foot.<sup>10</sup>

39

odeda bharadindam uccali  
 sida duryōdhanana makuṭamaṇigaṇavettañ  
 kedarıduvirivabedaṅgana  
 podalda kōpāgnidahanadālkiḍigalavōl

40

antu guṇaratnārṇavan pratijñāpūrṇanumāge –

tridaśēndran jambhanoļ taltırıda samaraman nōqiden rāmacandran  
 tridaśēndrārātiyoļ taltırıda samaraman nōqiden kaṇḍenillan  
 kadaganḍan sāhasāṅkangeṇe subhaṭāran ān munnam endā nabhōbhā  
 gadoļ āgal dēvatūryadhvanigal eseyal antāḍidan brahmaputran 41

suratarukusumōtkaraman  
 suriye surāṅganeyaruliye suradundubhigal  
 paramāśīrvacanaparam  
 pareyindam mecci parasidar sattiganan

42

baļadēvan bhīmanabhuja  
 baļadēvan manaman aleye kurupatiyan mā  
 rkoleyum paribhavisidan en  
 daļavallade muļidu keļardu nōquttirdan

43

antu muļidirdum tanna tammana manaman nōyisalāṛadeyum  
 duryōdhanāṅgādavastheyan nōḍalāṛadeyum baladēvan  
 dvārāvatige pōdan annegam ittal –

Under such duress, Duryodhana's crown shook  
and the gems scattered  
across like sparks  
flying from the fire of the great slayer's anger.

40

And so, the Ocean of Eminent Merit fulfilled his vow,

Narada said: I have seen the lord of gods fight  
fight fiercely with Jambha.

I have seen Ramachandra battle the enemy of the gods,  
but never have I witnessed such a contest!

Never have I seen such an daring warrior!

In the sky, Narada danced to the accompaniment  
of the gods' propitious instruments.

41

Celestial women showered  
flowers gathered from the divine tree  
Celestial beings sounded their drums  
blessing Satyashraya in appreciation.

42

Baladeva was disgusted  
with the force of Bhima's arms, distressed  
at the Kuru Lord's humiliation  
and looked at Bhima with rising anger.

43

Unwilling to hurt his brother's feelings or bear to see Duryodhana's  
suffering, he left for Dvaravati,<sup>11</sup>

dhātrīpatigaripi maru  
 tputran baliyat̄ti karesi tōralkēka  
 cchatrīkṛtajagadahita  
 kṣatriyakulakālātriyān draupadiyan

44

mulisin nañjikki kondandina jatugrhadol suṭukondandinurvī  
 tałaman jūdādi geldandina nijakabarīnīvbandhaṅgałan dō  
 rvaładindan tammanindan tegeyisi naqedā nīcanā drōhanā sañ  
 całanā cañdālanā pātakaniravan idan nōdu pañkējavaktrē 45

arasan dīkṣitan illi ṛutvijarum emmī nālvarum saṅgarā  
 dhvaradol tānupadēśakan muraharan nīnum gṛhītavrata  
 caraṇavyāpikeyum bhavatparibhavam sañcārakam kauravē  
 śvaranītan paśuvāge bēłdenivanan kōpāgniyindagnijē 46

suhutam kauravyakra  
 vyahavyadindenna kōpahavyavahan du  
 rvahaduryōdhanadēha  
 praharaṇalōhitadin ādudavabhr̄tasavanam

47

endu bhīmasēnan yājñasēnigādityana sārathiyirpante  
 nijōruyugałavikalānāgirda duryōdhananan tori –

The Wind's son informed Dharmaraja  
and sent a messenger to fetch Draupadi to show her  
the man shaded by the royal umbrella  
who brought on the deadly night for the Kauravas.

44

Oh Lotus Faced One! The man who in his fury fed us  
poison, desired our death and won the game of dice,  
that wicked man who caused your braids to fall  
and pulled at your waist band with his brother –  
that traitor who went astray, that mean man,  
that low fellow, this sinner – look at him now!

45

Daughter of Fire! In the blaze of the ritual sacrifice,  
Dharmaraja is the consecrator,  
the four of us perform the rites, the killer of Mura  
is the preacher, while you took the vow.  
Your humiliation fans the fire,  
the Kaurava Lord is sacrificial animal.  
I offer the Fire of my fury to make this sacrifice possible.

46

The Kaurava's fresh meat is a good offering;  
it has satisfied my burning anger.  
I have taken my ritual bath in the blood that gushed  
from the intolerable beating  
Duryodhana's body suffered.

47

Bhimasena showed Yagnaseni Duryodhana who looked like the  
Sun's charioteer's deformed thighs,<sup>12</sup>

page mađidudu muđiyene nage  
 mogadin pāñcāli mađeden ān palakālam  
 vigatābhyaśade sattiga  
 pageyan mađiyiside nīne muđiyalvēlkum

48

endu tanna kayyan piđidu tegevudam ante geyvenendum  
 ākeya vēñīsamhāraman tāne māđi –

idarol mūrdhābhīşiktar mañimakūṭadharar krṣne bāhābalāgryar  
 kadanaprōccanḍadandanḍakramavijitaripukṣatriyar vīralakṣmī  
 sadanar sōmāmṛtāsvādanaśucivadanar munnam alkāđidar nō  
 đidu ninnī kēśapāśam kurukulapatigāytalte kīnāśapāśam

49

endu pogaldu māñgalyamālālānkṛtam māđe –

smarasañjīvane krṣne pūmuđidaļ ā śrīngāram ā bhāvam ā  
 parijā vibhramam ā bēḍaṅgu negaļdā saundaryam ā biṅkam ā  
 taralāpāṅgavilāsam ā laṭaham ā lavaṇyam ā puṇyam ā  
 darahāsāmṛtam ēn manaṅgoļisitō cālukyakandarpanā

50

ađi kiṛudođe perdođe kaṭi  
 nađu mole tōl nīlda beral ugur koral andam  
 bađeda mogam suligurulsō  
 rmuđi nōđal nāđe sogayikum draupadiyā

51

The enemy has met his death, braid your hair!  
 Smiling, Panchali said: I have forgotten to tie my hair!  
 I've been out of practice!  
 Oh Satiga, my shelter of truth,  
 You have vanquished the enemy, now braid my hair! 48

She held his hand and he assented and tied her hair himself,

O Krishne! They have all perished by this hair:  
 men with powerful arms and jewel studded crowns  
 who conquered *kshatriya* enemies by force in battle,  
 who live with Viralakshmi in heroism  
 whose mouths were purified by the *soma* nectar  
 See here, this hair of yours –  
 is it not Yama's noose for the Kuru Lord? 49

Praising her, he adorned her hair with an auspicious garland,

Krishne! Decked in flowers,  
 she aroused Smara, god of love.<sup>13</sup>  
 That loveliness, that manner, her form, grace,  
 reputation, her flush beauty and pride.  
 The corners of her eyes twinkle charmingly!  
 Her discernment and distinction, that ambrosiac smile!  
 All these pleased the Chalukya Kandarpa. 50

Her feet... small thigh... thick upper thigh...  
 waist... hip... breast... arms... long fingers... nails... throat...  
 beautiful face... curly hairlocks  
 tied loose – Draupadi's beauty is wondrous to behold! 51

galarēkhākṛti bhūmirēkhe daśanam vajram vilōlēkṣaṇam  
 daśam ubhṛūlate karṇikāvīlaśanam nāśāpuṭam sampuṭam  
 galanādākṣaramakṣaraṅgalene kāśmīrādiliptam manaṅ  
 gole kandarpaṇa vaśyayantramenisittāsyam sarōjāsyeyā

52

tingaṅa paḍicandam kama  
 laṅgaṅa maṛuvakkam accatiligoṅanā ce  
 lviṅgide dāyigam ene lali  
 tāṅgiya nagemogada pōlvegenē peravolavē

53

negegaṅgaloppavarigal  
 sogayise karacaraṇatalada melpeseye manam  
 buguval pūganeyin tān  
 dviguṇam triguṇam caturguṇam pañcaguṇam

54

taraṅgaṅal taralāyataṅgaṅal atitīkṣṇaṅgal cakōrēkṣaṇa  
 sphuritaṅgaṅal madanāyudhākṛtigal ākarṇāntaraṅgaṅal manō  
 haravarṇākṛtigal vibhāsigal atisnidhaṅgaṅal ambhōjabhi  
 nnarucispardhigal akṣigal bahulapakṣmaṅgal kurangākṣiyā

55

atinibidaṅgaṅal vṛttō  
 nnatangaṅal atipīvaraṅgaṅal atikaṭhiṇaṅgaṅal  
 ratiramaṇakumbhikumbhā  
 kṛtigal kaśōpamaṅgaṅal avaṅa kucaṅgaṅal

56

The lines across her neck are deep tracks  
 across the Earth, her teeth are diamonds,  
 her eyes fluttering petals,  
 her slender eyebrows are a graceful pericarp,  
 her nostrils are a precious encasement,<sup>14</sup>  
 the sounds from her throat are letters,  
 Her lotus face is adorned by red Kashmira.  
 This is Kandarpa's hypnotic design!<sup>15</sup>

52

She is a reflection of the moon  
 Rival of the lotus, heiress of the pure, clear pond  
 Can anything compare  
 to the beauty of her smiling face?

53

Bright smiling eyes double her beauty,  
 Three lines of her belly increase her beauty three times  
 Four soft palms and soles make it four  
 Her captivating beauty possessed his mind  
 like five-fold flower arrows.<sup>16</sup>

54

Her doe eyes under heavy eyelids fluttered wide,  
 sharp and shining Chakora eyes  
 shaped by Madana's bow, extending to the ear  
 pleasing in colour and form, brilliant and so loving  
 They rival the lotus.

55

Her breasts are bound close,  
 round heavy large and firm, shaped  
 like the large forehead of Manmatha's elephant  
 They peak like the round *kalasha* pinnacle.

56

tārakanakham navasarōruhadalāñghritaļacārughananābhi  
 puļinasthaļanitambam  
 hāralatikākṛtivihāranibidaspuradurōjayugaļam madana  
 pāśanibhahastam  
 smēravadanam caļacakōranayanam cikuracārumṛadukuntala  
 kalāpam alikēśam  
 cārukatiśūtrasukumārāmesagum hrdayahāri pogalalkariyen  
 ā satiya rūpam

57

stanakumbham pūrṇakumbhakkeneyene vaļirēkhātrayam  
 rēkhegonda  
 ttene nābhīmaṇḍalam maṇḍaladolaganugatam barhirōmāvalīkāñ  
 canakāñcīdāmapātram jaghanajagatiyoļ śobhisal kāmasammō  
 hanamōhaṅgeyvan aṅgōdbhavanene vanitārūpam āścaryarūpam 58

caļadaļakapratānavanadurgaman eydi bṛhannitambaman  
 ḏaļajaladurgadol suļidu tuṅgakucadvayasailadurgaman  
 taledađardēļidaṅgajanum āhavabhītiyin irpavol priyaň  
 geleyala rūpu bhāvipodeyaṅgajarađana durgam ennire

59

beļarvāyintāgavēđā bigidogeva kucadvandvavintāgavēđā  
 naļitōļintāgavēđā toļapa tođegaļintāgavēđā nitamba  
 sthaladolpintāgavēđā sogayipa nagegaññōtavitāgavēđā  
 koļadindam banda lakšmīvadhuvenisuva peņbhāvavintāgavēđā 60

Her fingernails are sharp stars, with fresh lotus-petalled feet,  
 a deep whirling navel, buttocks that are mounds of sand,  
 hanging necklace creepers, two closely bound trembling breasts,  
 her hand with Madana's five arrows

A smile on her face, glittering Chakora eyes, soft hair like bees.  
 Her beautiful waist is bound and brilliant, captivating the heart.  
 I cannot describe her beauty. 57

Her breasts resemble water pots filled to the brim,  
 three ripples across her belly are clear to see,  
 her navel whirls in a *mandala* below,  
 the streak of belly hair is a peacock feather,  
 her gold waistband hugs her buttocks well,  
 The enchanting form of woman incites erotic passion  
 like the one born within the body.<sup>17</sup> 58

The Lord of her Body's Longings  
 grabbed her flowing curly tresses: a fortress in the forest,  
 swam in the water-fort of her large buttocks,  
 and climbed the hill forts that were her high breasts.  
 as though he feared her beloved Bhima  
 who looks at her youthful form and thinks  
 isn't she the Durga/fort of the king of Angaja? 59

Should lips not be just so?  
 Should such closely bounded breasts not just so?  
 Should tender arms not be like just so?  
 Should brilliant thighs not be just so?  
 Should a beautiful waist not be just so?  
 Should eyes not smile just so?  
 Isn't her beauty that of Lakshmi emerging from the lake? 60

pannerađu barisam alasade  
 bannada kūluṇdu bardaļal piṅgalođam  
 tannin kāļike piṅgida  
 ponnina tēanante kānte karamesedirdaļ

61

antirda jātavēdōjāteya pārijātapallavōllasitanikāmakōmala  
 karatalasparśanadolam karṇāntaviśrāntavikaca  
 sundarēndīvara kusumamālānukārīkaṭākṣacchaṭācchōṭanadolam  
 apagatasamarapariśramanāgi –

kṛtakaripudhārāśtra  
 pratijñeyan tīrci drupadajākacakṛtasu  
 pratikāram sandudarin  
 kṛtakṛtyan siddhasādhyan iṛivabedāṅgan

62

gurupādāmburuhakke muggi pođevaṭṭēṅgum bhujagēndrabhī  
 karabāhubhramitābhṛavibhramagadānirghataniṣṭasā  
 dhuramēdōsrarasārdramārajanasakṣōṇītaļam kauravē  
 śvaracūḍāmaṇicūrṇakalkakuladikcakram hiḍimbāntakan

63

hari kēl dharmaja kēl surēndrasuta kēl mādrīsutār kēlīm i  
 rvarum inteydidudalte kauravahatīvyāpārādoļ drōhadu  
 rdharaduśāsanaraktapānavidhi pāñcālīkacōttamsanām  
 kururājōrukirīṭabhangam initum bhīmapratijñākṣaram

64

endu bhīriyan tāṭisidante gambhīradhvaniyin garjise –

Twelve years on,  
unwearied by daily stale meal  
when sorrow subsides and rust is wiped away,  
then like gold, a woman is aglow!

61

Born from the sacrificial fire, her touch is soft like the pleasing *parijata* flower, her wide eyes are a garland of blossoming flowers that extend to her ear, and as she embraces him with her glance, he is relieved of his battle fatigue,

He fulfilled his vow sworn against Dhritarashtra's son  
and Draupadi whose vengeance compelled him –  
she fulfilled her vow too.

Having done his duty, this Irivabedanga is a Siddha!

62

Hidimba's killer broke the Kaurava Lord's gem studded crown,  
in the Kurukshetra drenched in blood splatter and  
crushed elephants' brains  
where he raised his hand circling his mace in the sky.  
He prostrated at his elder's lotus feet and said:

63

Listen O Hari! Listen up, Dharmaraja, Listen son of  
Surendra! Madri sons – listen both of you!  
Each letter of Bhima's vow has been fulfilled.  
Our work is done, isn't it?  
Drinking that wile, wicked Dushasana's blood,  
tying Panchali's hair and breaking the crown of the  
Kuru king!

64

He roared, sounding like he was beating a drum

hariyum dharmajanum surēndrasutanum mādrījarum krṣneyum  
 paramānandade karci tīrthajaladin kastūrikācandanā  
 garukāśmīrajapanākadin tojedu kēyūrādiyan bhūṣaṇō  
 tkaraman nērpađe katṭi pūjisisdar ā dōrdaṇḍaman bhīmanā      65

ā prastāvadol –

asuhṛṇmāmsadin anyaraktamadhuvin vidviṭchirōbjaṅgaļin  
 dasamāmitrakathōradantakuladin raudrārcanādravyadin  
 dosedāgal balavandu muggi poḍevaṭṭutsāhadin tāne pū  
 jisidan sāhasabhīman āhavajayōddanḍan gadādaṇḍaman      66

antu bhujadaṇḍamuman gadādaṇḍamuman pūjisi –

vividhātōdyaravam podalḍakhiļadikcakrambaram kūde po  
 ḷmuvinam maṅgalagīta maṅgalaravam karṇāmṛtrasyandīyu  
 ḷmuvinam dēvaninādam uṇmuvinam atyutsāhadin pokkan u  
 tsavabaddhasvnaramyatacchibiraman cālukyakaṇṭhīravan      67

### Gadya

idu samastabhuvanavallabhadhajanāśrayan śrī prthvīvallabhan  
 mahārājadhīrājaparamēśvaran paramabhaṭṭārakan  
 śrīsatyāśrayakulatilakan śrīmadāhavamalladēva śrī  
 padakalpāpādāpāśrayāsanavarti kavi cakravarti  
 kavirannaviracitamappa cālukyacakravarti śrī  
 sāhasabhīmavijayadol duryōdhanamakutōrubhaṅgavarṇanam  
 aṣṭamāśvāsam sampūrṇam

Overjoyed, Hari, Dharmaraja, Surendra's son,  
 Madri's sons and Krishne gave him a ritual bath,  
 smeared him with musk, sandal, agarwood  
 and a paste of *kashmira* flowers  
 They tied an arm bracelet and other ornaments  
 and worshipped Bhima's arms.

65

At that time,

The daring Bhima worshipped his mace.<sup>18</sup>  
 Flesh, intoxicating blood, decapitated lotus-heads  
 and gritting teeth: with these grotesque *puja* essentials  
 he honoured with circumambulations  
 proud of his victory, he gave a long salute.

66

Having worshipped his arms and his mace,

Propitious instruments sound  
 their melody into the directions.  
 Like sweet nectar, propitious songs  
 and tones reach the ears. Divine notes  
 ring in enthusiasm. The Chalukya lion  
 entered the camp in festive celebration.

67

Here ends the description of the breaking of Duryodhana's crown  
 and thighs, in the eight canto of the *Victory of Sahasa Bhima*, the  
 Chalukyan emperor that the Poet Ranna, emperor among poets,  
 taking refuge at the holy roots of *Kalpavriksha* which are the  
 holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya,  
 glory of his clan, foremost among warriors, supreme lord, king  
 of kings, ruler of the Earth, the refuge of men, king of all the  
 world.

## Navamāśvāsam

śrī sōmavamśakamalō  
dbhāsisarōhamsan agrajānujasahitan  
śrīsatyanilayan adhikavi  
ļāsan sukhamirdanalte sāhasabhīman

1

antirpanennagam cakri tān kālacakravartiyappudarindasama  
sāhasōddāmanappaśvatthāmana baravanaṛidanāgatabādhā  
paricchēdaman māḍalendu dhṛṣṭadyumnaśikhaṇḍicēkitāna  
yudhāmanyūttamaujaruman śrutasōmakapramukharappa pāṇḍava  
sūnugalappa pañcapāṇḍavaruman kāpuvēldu hastyāśvarathapadāti  
balam berasu hastināpurakke kalipi pāṇḍavaraivarumanodaṅgondu  
sakala vanacarajalacarakuñjakumudēndīvaramālāniļayamappa  
nīlācaļakke nīlāṅgan pōdan annegam itta gāṅgēyan aripe  
kauravēśvaran irdeyean aśvatthāman aridu –

koral kaře širada pere nosa  
lurigaṇ dhṛtacāpahastaśākvaracihnam  
viracise kṛpakṛtavarmar  
berasāgal muļidu bandan aśvatthāman

2

## Canto Nine

Risen from the clan of the Moon  
Sri Satyanilaya,<sup>1</sup> is a *hamsa* in the lotus pond  
living among his older and younger brothers,  
enjoying its amusements.  
Doesn't our Daring Bhima dwell in happiness?

1

At this happy time, Chakri, the Mover of Time learnt of the arrival of Ashvatthama, the incomparable hero. To avoid any grief, he had Dhrishtadhyumna, Shikhandi, Chekitana, Yudhamanyu, Uttamauja, Shrutasoma and the other Pandava sons watch over the camp, sending them to Hastinapura with elephants, arrows, chariots and infantry. The Blue-limbed One took the five Pandavas to the Nila mountain, home of wild animals, lotuses, fish, lilies and white lotuses. Meanwhile, Bhishma informed Ashvatthama of the repose of the Kaurava lord.

Ashvatthama<sup>2</sup> arrived in a rage:  
Dark throated with the crescent moon on his head  
a fiery third eye, bow in hand, bearing a bull  
on his flag, accompanied by Kripa and Kritavarma

2

kanatkanakatāmaram dhavalacāmaram kaygalol  
 manam calise māsi tāṛida kurulgalum tanna bi  
 nnanirda mogadin tavildire vilāsamum munde kaṇ  
 ḏan alli kamaṭākṣiyan vr̥ṣabhalakṣaṇan lakṣmiyan 3

antu kumbhasambhavasambhavan kamalanābhana hr̥daya  
 bhavanāmṛtābdhi sambhaveyan kaṇḍu-nīnārge ettaṇindam  
 bande ellige pōdape endu besagole –

amṛtāpayōthanade puṭṭiden abjavanāntarāḍadol  
 ramiyisi padmanābhāhanuradol nelasirpa mahānubhāveyān  
 kamalaeyen innegam kurumahīpatiyo nelasirden īgalu  
 ttamapuruśottaman besase pāṇḍavarol nelasalke pōdaben 4

embudum drōṇanandanan nārāyaṇan besase pōdaben enda  
 lakṣmiya mātan avadhārisi mugulnagenakku –

caṭamatiyāde nīn jaḍadhisambhaveyappudarin sarōjasaṇ  
 kuḷarajadinde nīn poredu rājasadol nelasirpe gōvugā  
 daṭavalidirda kṛṣṇaṇoḍanirdudarāṇindame gōviyādeya  
 ggaṭalada vivēkamilla ninagettarīvā purusāntaraṅgaṭā 5

kali pandeyendu bageyade  
 kulajan kulahīnan endu bageyade taruṇan  
 sale vr̥ddhan endu bageyade  
 nelasuve ninnim nikṛṣṭarembarumolărē 6

Lotus-eyed Lakshmi appeared before the Bearer of the Bull Flag in a resplendent golden lotus,  
a white flywhisk in both hands but distressed, her hair  
filthy and in disarray, speechless and ungraceful.<sup>3</sup> 3

The Water-Pot Born's son inquired of the woman, born in the *amrita* ocean who resides in the breast of the Lotus Navelled Krishna, 'Who are you? Where are you from? Where are you off to?

Born in churning nectar, I frolicked in lotus ponds,  
making the Lotus Navelled One's chest a pleasant home.  
I am that Kamala, till today, the consort  
of the great Kuru king.  
Now by Supreme Purushottama command,  
I will reside with the Pandavas. 4

When Drona's son heard that she was moving on Narayana's orders, he smirked,

Born in the ocean, you waver too much!  
Surrounded by lotus pollen makes you sentimental!<sup>4</sup>  
You've become a cowherd among Krishna's flock!  
Lacking discernment, how can you know  
the distinction between the Purushas? 5

Unable to distinguish between a hero and coward  
Unable to distinguish between the noble and mean  
Unable to distinguish between the young and the old  
Here you abide – is anyone as wretched as you? 6

riyisuve tandemakkala  
 n iriyisuvay sōdararkaļam tammol ta  
liriyisuvay guruſiſṭara  
 n araguli ninnim nikṛṣṭarādarumoļarē

7

adalladeyum amṛtasamudramanthanadol puṭṭuvandu  
 airāvatadođane puṭṭidudarīn viparītavṛttiyum candranođane  
 puṭṭidudarīn kaļaṅkasvabhāvamum kaustubhadodane puṭṭidudarīn  
 kaṭhīnatvamum vāgdēviyođane puttividudarīn vācāļateyum  
 amaravairiyođane puṭṭidudarīn grahaṇasallēkhanābuddhiyum  
 vaidyanođane puṭṭidudarīn vraṇaśūlavēdiyum nāradanođane  
 puṭṭidudarīn kalahasvabhāvamum kālakūṭadodane puṭṭidudarīn  
 koleyum kallođane puṭṭidudarīn sorkum accarasiyarođane  
 puṭṭidudarīn pārugeytamum ninage sahajamāgirduvu –

podevađe parasade binnavi  
 pode kēlade munde nindaran kāṇade ta  
 kkēđeyoļ kađegaņisuva nṛpa  
 viđambamivu lakṣmi ninna dūsařinaltē

8

guṇigala neře pordade ni  
 rguṇaran porduve višištaran duštarolam  
 gaṇiyisi samanembavaguṇa  
 guṇaṅgalivu lakṣmi ninna dūsařinaltē

9

malinarane parduvay ni  
 rmalarattal pordalolle nīn kannađiyoļ  
 jalimirpa deseyoļ irdā  
 kilumbugondirda deseyolirdude pēlgum

10

You destroy fathers and sons  
 You cause brothers to quarrel. You destroy  
 relationships between teachers and students!  
 Killer of Dharma! Is anyone as wretched as *you*? 7

‘Oh but not just that, you were born with that Airavata in the churning ocean and so share his extreme temperament, born with the moon there is a stain on your character too, born with the Kaustubha jewel made you hard, born with Vagdevi made you garrulous, born with the enemy of the gods you are inclined to grab, born with Vaidya<sup>5</sup> you inflict pain, born with Narada made you quarrelsome, you are an assassin because you were born with the *Kalakuta* poison, born with intoxicating arrack you are also arrogant, born with celestial maidens gave you wanderlust! You are just like your family!’

They worship you but you will not bless them.  
 They entreat you but you do not listen.  
 They stand before you but you do not look at them.  
 You dismiss the worthy – Are not the afflictions of kings,  
 your wicked doing, O Lakshmi? 8

You do not side with the admirable,  
 but prefer the undeserving.  
 Distinguished men are counted together  
 with the wicked, O Lakshmi,  
 Don’t these vile qualities exist because of you? 9

You support men with sullied reputations  
 but neglect the faultless  
 Rust appears where water settles on metal mirrors  
 So it is also with your arrogance. 10

dhavalātapatram addam  
 divasake salalīyadantirṛpudu vicala  
 ddhavalīmacamararuham bī  
 suva nevadin pāri bīsuvudu nrpaguṇaman

11

jalabudbudaṅgalatisam  
 caļavidyudvilasitaṅgal acirateyan mun  
 tilipiduvo ninage ninnin  
 tiliduvo mēn ivaroļ ariḍugum kūrpavarol

12

endu lakṣmiyan viḍambanaṅgeydanitarolam māṇade –

pō māṇa dharmajan gađa  
 bhīman gađa phalguṇan gadamalgaļ gađa saň  
 grāmadoļavandiraśva  
 tthāmaṅgāpōśanaṅgoļal nerēdāparē

13

ninna muravairiyalavuma  
 n ennalavuman elage kāñbe kurupatiyindam  
 munnam tvatpatiyindam  
 ninnan agalcalke kapaṭagōpan prabhuvē

14

kururājan rājarājan sakalavasumatīkāntan irdante yuddhā  
 turan innī sāhasaṅkan kurukuļapatiyirdante melpaṭu dāmō  
 daran endī kajjadol nīn tođardu maruļe beṇḍāgadir pōgu nīn ce  
 ccaramattinnettavōpā paribhavisidapen ninnan in kāvanāvon 15

endaśvatthāman udddāmakōpāṭōpabaddhabhrukuṭiyum  
 taralatāmralōcananumāge –

The resplendent royal umbrella  
obstructs the Sun in the day!  
On the pretext of fanning, a white fly whisk  
drives away a king's merit!

11

Bubbles in water and flashes of lightening  
are short-lived –

Did they teach you such conduct?  
Or did they learn from you?  
Lovers of impermanence speak for themselves!

12

He snubbed Lakshmi this way, but he would not stop there,

Forget it! Son of Dharma apparently!  
A Bhima apparently! So-called Phalguna!  
So-called twins!  
In battle against Ashvatthama,  
they are merely a palmful of water.<sup>6</sup>

13

Eh Woman! You will see  
whether your enemy of Mura is any match for me!  
Is your lord, that cheating cowherd, powerful  
enough to separate you from the Kuru king?

14

My Kuru king, king of kings, Lord of the world!  
Battle-enthusiast! Mark of courage!  
The Kuru Lord is still alive!  
You have been taken in by Damodara's words!  
Mad Woman! Don't lose your radiance – Go to him now!  
Where do you think you are going?  
I will subdue you – who will come to your aid?

15

So spoke Ashvatthama, with unsteady copper red eyes and  
eyebrows furrowed in anger,

attal asurāri besasida  
 n ittal rudrāvatāran eledoydapan in  
 tatta puliyitta dariyen  
 dattittadiyidade lakṣmi talaveļagāda!

16

antu talaveļagāda lakṣmīkānteya caładaļikuļavinīļakuṭila  
 kuntalaṅgalan tałamāre tegedu kurukulakuṭumbana ghaṭacētiyan  
 kondu pōpante magule konḍupōgi bhīmasēnana gadāghātadol  
 ūrubhaṅgamum padāghātadol makuṭabhaṅgamum āge  
 suruļduruļdu suyōdhanan ire –

nettiya miduļođedunuṁmuva  
 nettara dhāregale tīve tannaya mukhado!  
 nettarane kāri kurupati  
 nettara kađalolage tēnki maļuguttirdan

17

kuntīsutabhīmagadā  
 bhrāntan jaṅghāvyapētan uṇmuva raktā  
 tyantapravāhasahitan  
 sāntan yōgiyavolirdanā kururājan

18

kururājan tođevēnege  
 naraļane kuļuvāda tođeya bēnege kañdar  
 naraļvante naraļadarasan  
 virōđhiyindāda mānahānige nondan

19

antenisida kururājanandananan gurunandanana nōđi –

There, the orders of the demon's enemy  
 Here, she is pulled by Rudra's incarnate  
 That side a tiger – this side a river in spate –  
 Lakshmi was confused,  
 she couldn't decide which way to go!

16

Lakshmi was a hot bother, her hair in disarray because he grabbed  
 her dark curls and dragged her, as if she were a servile Kuru  
 pot-bearer, to Suyodhana who lay contracted and writhing having  
 been struck by Bhima's mace which broke his thighs and who  
 kicked away his crown.

Blood oozed and flowed  
 from his cleaved head. Streams of blood ran down  
 his face – he floated, bobbing  
 up and down, in an ocean of blood.

17

Dazed by the terrifying mace  
 of Kunti's son,  
 the Kuru king lies in yogic stillness  
 in a gush of blood, dispossessed of his thighs.

18

The Kuru king did not groan from the pain in his thighs,  
 a common man would cry out  
 about the abscess but not this king.  
 He was tormented by his humiliation.

19

The Guru's son looked at the son of the Kuru king,

kuļikana palgalam muriye mōdidar ār kađupinde simhaman  
 muliyisi dāđeyan piđidu kiltavar ār madahastiyan bhayañ  
 gole nelakikki kōđerađuman kusiyottidar ār surādrini  
 šcalanibidōrumandalaman āruđidar phañirājakētanā

20

endāyasambańtu kāla mēle kavidu biliđu

hā kurukulacūđāmańi  
 hā kauravacakravarti hā sakaladhari  
 trīkānta ninnuman para  
 lōkakkańtidane kāyagoydu vidhātran

21

hā kuruvamśamahākama  
 lākarakalahamsa hā samudrāntadhari  
 trīkānta hā phańindrapa  
 tākā vidhivaśade ninagam ī pariyāytē

22

endu gurunandanān vipralāpańgeydu tanna mēludāra  
 serańgindātana taleya mēle kedařirda bhīmasēnana  
 carańarajaman tođedu –

sthiramūlapatraśatakhara  
 karaśākham dvijavilāsa sukhadam kurubhū  
 varan endesedirda mahā  
 taru keđedu bhīmagajada carańāhatiyin

23

endu nuđidu manadol kańtuvađedu –

Who punched and broke the fangs of the Kulika snake?  
 Whose valour plucked the enraged lion's teeth?  
 Who ferociously hurled the rut elephant to the ground  
 stamped on his tusks?  
 O Bearer of the Serpent Flag, who broke these thighs  
 that are like a divine mountain?

20

He knelt in exhaustion,

Haa! Jewel crest of the Kurus!  
 Haa! Kuru emperor!  
 Haa! Lord of the whole world! Has the creator  
 cut you down and sent you to the other world?

21

Haa! Beautiful *Hamsa* in the Kuru lotus pond!  
 Haa! Lord of the Earth embraced by the ocean  
 Haa! Bearer of the Serpent Flag!  
 Fate has meant for such circumstances to befall you!

22

So the Guru's son lamented, wiping away Bhima's dusty footprints  
 from his king's head with the end of his upper garment.

Deep rooted/firmly established, with  
 innumerable leaves/royal umbrellas  
 a hundred branches/sons, sheltered birds/Brahmins and  
 fostered happiness, an excellent Kuru,  
 This great tree was felled  
 by a kick of the terrible elephant Bhima.

23

Pained at these words,

ennan vañcisi banduda  
 ḡinnidaginatāytavasthe kururājā nī  
 ninnum pratīkāramanañi  
 pennam nōdenna śaktiyan bhaktiyuman 24

endu nuñida bhāradhvājatanūjana nuñige rājarājanavadhārisi –

hatadaivam prārambham  
 pratikāram dīrghasūtratatpratikāram  
 śatamādodentu mōkṣam  
 hatōrugenagāvudin gañā pratikāram 25

endu paramanirvēdāparāyananāgi nuñidu –

hatadēhahatabhujadvaya  
 hatōruhatajīvahatakiriñtam hatahṛ  
 tpratikāramembudunṭē  
 gatiyan sādhiduvudalte tān pratikāram 26

aricarañapāmsu pattire  
 śarīraman tōdedu kañede vastrāñcaladin  
 gurunandana nīn ennī  
 paribhavapāmsuvanadentu pēl kañedapeyō 27

endu nuñida suyōdhanan –

hariyanubaladin pāñḍava  
 r ariyar gelal iśvarāñgan aśvatthāman  
 parabalan ajēyan endan  
 taraman nr̄pan antarañgadol cintisidan 28

endu cintisi –

You suffer this condition  
because you deceived me, O Kuru king!  
Tell me, at least now, how to retaliate,  
Watch my strength and devotion!

24

The king of kings heard Bharadvaja's son out,

I was ill-fated from the start  
My vengeful noose is long  
When will salvation come?  
Whence revenge with these shattered thighs?

25

He said wearily,

This shattered body, these shattered arms  
these shattered thighs, this shattered life  
my crown is shattered and so is my heart  
Where is the desire to counter them?

Revenge requires a goal.

26

You wiped off the dusty footprint  
from my body with your garment  
O, son of my Guru! Tell me,  
can you erase the dust of my humiliation?

27

With these thoughts,

It is impossible to win over the Pandavas  
who have Hari's support. But this Ashwatthama  
with Ishvara's features is extraordinarily strong –  
he cannot be conquered!

The king considered the difference between the two.

28

He thought it over,

iduvan nōduven innum ennodalo! ennī prānamullannam ō  
 vade kaunteyaran ikki pandalegalan tandenna mundikku kū  
 rada dāyādara mikka pandalegalan kaṇṇāre kaṇḍenna ci  
 ttadolondum todaļilladennasugaṇakutkrāntiyān māduven 29

embudum adāva gahanam antegeyven endu pūṇdu mahikānteyuman  
 śrīkānteyuman kaṇgeđe jađiye –

uragēndraphaṇāmaṇi nū  
 puramaṇi jalarāśi ratnamēkhaleyenipā  
 kurudhare nijarūpade ban  
 diradā gurusūnugalki besan ēnenda! 30

orval kođeviđivudu ma  
 ttorval cāmaraman ikkutirpuđu kuruvam  
 śōrvīpatigān barpina  
 m irvarum intirpuđendan aśvatthāman 31

antirvaran niyōjisi nēsař pađuvinam irdu nijapatiyan bīlkonđu  
 payaṇambōgi hastināpuraman pokku alli –

kañjavanadante lakṣmī  
 rañjitatum citrapatramum cakrāñka  
 vyañjitamumappa bīđan  
 mañjirivantiruļo! īřidan aśvatthāman 32

antīrīvāga! kelavudivasam kādi piridum payaṇambandu balaļdu  
 kōraisi nidregeydarvar toṭtane nidreindeļcattu muṭṭivandāga! ā  
 kaļakalaman kēļdu karataladin kappan poseyuttam eldu tantamma

Let's see: This body has life still, so  
 go to the Kaunteya camp. Kill them –  
 show no mercy. Place their tender heads before me  
 I want to see you bring these claimants with my own eyes.  
 When I am satisfied  
 then I will breathe my last breath.

29

'What's the difficulty then? I'll take care of it', he said, confident in his promise. At this, Mahikante, the Earth goddess and Lakshmi trembled,

In her anklet is the Serpent king's hooded crest-gem  
 the oceans are her pearly waistband.  
 Fearfully, the Kuru Earth approached the Guru's son  
 in her true form to request his command.

30

One to hold an umbrella up  
 and another hold  
 the fly whisk for the Kuru Lord.  
 Remain here till I return, commanded Ashvathama.

31

Having entrusted them with duties, he stayed till sunset. Then he took his king's leave and entered Hastinapura,

To that lotus pond illumined by Lakshmi/opulence  
 with varied leaves/chariots,  
 marked by *cakra* birds/insignia of the wheel,  
 Ashvattama arrived like snow falling at night.

32

At this time, they were snoring in deep sleep, weary from battle and long travel. They awoke suddenly when he approached. Hearing *kalakala* sounds, they rubbed their eyes and took up the

taledeseyoljirda karavālam kondu ninda neleyoł tałaradirda talegāpināłukkadadāla mēlikki ukkadadāl gharavałtigeyāla mēlikki gharavałtigeyāge māmasakam masagi javam nēri barcidante peñdir makkalennade nivalivat̄am appinam ondakşōhiñī balam ellaman pēlepesarillam embante kondu tanage kałtidirolirda dhrṣṭadyumnanuman mutti mūdalisi tammayyanan paribhavisida pageyan kondu desevaligeydu śikhanđi cēkitāna yudhamanyūttamaujasaprabhṛtigaluman ikki pāñdavara śańkeyin śruta sōmaka prabhṛtigalappa upapāñdavara talegalan kondu tałatalane nēsar mūduvāgal bandu – koł ninna naccina pāñdavara talegaliveyendu duryōdhanana mundikkidođ mahānubhāvan ā talegalan nīđum bhāvisi nōđi –

pavanajanāsyamaltidavanānanamappode małtamirdu nō  
đuvude madīyavaktramane kemmane pōytarivilladāytu pāñ  
đavara śirańgał allavivu pāñdavasūnugalałappa pañcapāñ  
đavara śirańgałan neri vicāraisadakkaṭa kondu barpudē

33

paramēśvarāvatārane  
paramajñāniye vivēkavikaljaravol bā  
lara taleyan tandudarın  
dorekonđudu ninage pātakam bālavadham

34

adu kāraṇam nīn prāyaścittapavitrāgātranāge himavantakke  
pōpudendu suyōdhanana nuđida nuđiyan avadhārisi  
rudrāvatāran karam siggāgi paścāttāpambałṭā pradēśadin tałardu  
hastināpurada puravīthigałolagane baruttum andina yuddhā  
vasānadolāda kałakaładin kałakułamāda purajanańgała  
neraviyolgōrondeđeyol pavalada muttina māñikada

swords that lay by their heads. He attacked the guards in front, then attacked the guards standing at the tents, attacked the guards on their rounds with brute force. He seemed like Yama holding his spear as he attacked women and children without discrimination. He killed them all, wiping off an entire battalion. When he came up against Dhrishtadhyumna, who taunted and humiliated his father, he brought his vengeance to an end. He sacrificed him to the directions! He killed Shikhandi, Cakitana, Yuddhaman, Uttamauja and the others. Mistaking Sutasoma and others for the Pandavas, he slew the heads of the young Pandava sons. Then he raced away as the Sun rose, and said, 'Look! I've come with the heads of the Pandavas who humiliated you.' He placed them before Duryodhana. The noble man gazed at the heads for a long time.

This is not the head of the Wind's son.  
 Would it give me such an even look?  
 This has been a waste, a senseless act.  
 These are not Pandava heads  
 but the heads of the Pandava sons!  
 Did you not think before bringing these heads here?

33

O Parameshvara Incarnate!  
 O All Knowing One! You do not discriminate at all!  
 Bringing heads of little boys  
 You have committed the sin of killing children!

34

Go atone in the Himalaya and be purified. Ashamed and repentant, the Rudra Incarnate heeded Suyodhana's advice. He walked through Hastinapura's streets where people assembled in groups after the war. Hearing sounds, he saw watched merchants carrying trunks of coral, pearls and rubies while stupid men enquired at the shops. Dwarves, country bumpkins and blind men were taken

pēligegalam pottu kaļakalavidēnendu nereyangadiya  
 mundānaṅgađiya paradarān kañdu besagoļva paccapasi  
 yeggaruman kubjavāmanabadhirajanaṅgaļverasu tamman  
 tegevara kayyan patti barpa gāvilaruman puravīthigalañ  
 suttiyum baļasiyum barpa vṛddhakañcukigaļuman poļte  
 baṭṭāgirdu peṛanat̄a nađuvan nōđi pokku miṭendu miđukal  
 aňmade kaṭaccarigolva gharavat̄igeya kāpiñālgaluman kajjaman  
 kālaman pārva kajjagaligaluman mārgamiyāda bidirada  
 lōbhigaligaluman nondu palgiriđōđuva pulgaligaluman mōđi  
 meyyol nindiriva arigaligaluman seragan beragan bageyada  
 niccaṭagaligaluman ettānum irdum iřivandōđiriva  
 dhuragaligalumam āldana besanam maraļi kēlada  
 besagaligaluman ubbāliyalaviya lekkakkiridu besakeyva  
 palagaligaluman aļavanařidu bēgiriva balgaligaluman  
 mārbalaman kañdu pūndiriva kađugaligaluman bēđidarge  
 bēđitan koṭtu bandiriva kasavaragaligaluman mattam aňmi  
 nađediriva nađegaligaluman nōđi vismayambaļtu  
 raudraprāyaścitta pravartanārtham himavatparvatakke pōpudum  
 suyōđhanan cittasamādhānaṅgeydu cittajabāndhavanān smariyisi  
 paralōkaman sāđhisuvenendu kṛtavarmāđigalañ aśvatthāmāđigalañ  
 visarjisi taddivasāvāsānasamayadol prāñavisarjanōnmukhan ādan  
 intu –

paňkajamum suhṛdvadanapaňkajamum mugivannam ugratē  
 jam kiđutirpinam nijakaraṅgaļan anduđuguttum irdu ca  
 krānkam agalvinam kramadin ambaraman bisuṭurvigandhakā  
 ram kavitarpinam kurukulārkanum arkanumastameydidar 35

in parade, surrounded by aged eunuchs and bravado guards with rotund bellies who could barely move. Soldiers waited their turn, greedy soldiers blocked people's way, vile fellows ran away gritting their teeth, heroic opponents prepared to fight the fearless, genuine heroes sought no one's help, heroes come from far and near going about their jobs, heroes carrying their king's command without question, aged heroes counting their victories, illustrious heroes, men who fought with minds intent on their enemies, heroes who fulfilled anything asked of them and armies who fought on land. He watched them in wonder, like a Rudra at the time of the world's dissolution. He made his way to the Himalaya in repentance. Suyodhana, now at ease, leaving Ashwatthama and others, intent on attaining the next world, was ready to breathe his last at the end of the day.

The face of lotus/lotus-faced friends seemed to diminish.  
 The radiant Sun/king faded  
 as rays/hands grew weak, chakra birds separated/the emperor  
 lost his empire shedding the sky/garment  
 Darkness spread as the Kuru Sun fell.

modalol śantanusūnu pattudivasam cāpāgamācāryan a  
 ydudinam bhāskaranandanam dinayugam śalyan bharaṅgeydu kā  
 didoḍādardhadinam dinārdhada gadāyuddham paricchinnam in  
 tu dinaṅgal padinentarīn samedudā raudrāvaham bhāratam 36

kadanam mārgaśirada śu  
 ddhadinam tērasi tārage bharaṇiyolā mū  
 lada kaḍeyamavāseyā pa  
 rvadolam nirmūlamāytu kauravavamśam

37

antu bhāratam samarabhārāvatāramāge –

jayalakṣmīpriyano! parākramakṛtatālaṅkārano! satyavā  
 diyolarthipriyano! dharāpraṇayiyo! nirdvēṣiyō! paṇḍitā  
 śrayano! rājitarājacihnatano! śrīdēviyum bhūmidē  
 viyum atyutsavadinde bandu neradar cālukyakandarpano! 38

dharanīkānte suharşadin paraseyum śrīkānte sēsikkeyum  
 paramānandade sēseyan parakeyan tānāntukonḍāgal ā  
 daradin dakṣinabāhudanḍade jayaśrīkānteyan tāldi mū  
 varanā kānteyaran manaṅgolisiđan cālukyakanthīravan 39

In the beginning, Shantanu's son fought for ten days,  
 Drona, the archery teacher fought for five days  
 The son of Bhaskara fought for two days,  
 Shalya fought for half a day  
 The duel of maces filled the remaining day.  
 This is how it went,  
 The terrible Bharata war came to an end.

36

The war began when Bharani ascended  
 on the thirteenth day of the first  
 fortnight of the month of Margashira.  
 On that day of the Amavasya of the  
 Mula star, the Kaurava line ended.<sup>7</sup>

37

So, the Bharata race was relieved of the burden of war,

Beloved of Victorious Lakshmi, Adorned by valour,  
 Speaker of truth, Adored by benefactors,  
 Beloved of earthly folk, Without desire for vengeance,  
 Refuge of scholars, Bearing the radiant mark  
 of kingship: Shridevi and Bhudevi  
 came to join the Chalukya Kandarpa.

38

The Earth blessed him happily and Shri showered him  
 with auspicious rice and he received them with great pleasure.  
 He embraced the Goddess of Victory with his right arm  
 The Chalukya king pleased all three women.

39

**Gadya**

idu samastabhuvanavallabhajanāśrayan śrī pṛthvīvallabhan  
mahārajādhirājaparamēśvaran paramabhaṭṭārakan śrī<sup>1</sup>  
satyāśrayakulatilakan śrīmadāhavamalladēva śrī<sup>2</sup>  
pādakalpapādapāśrayāsannavarti kavicakravarti  
kavirannaviracitamappa cālukyacakravarti śrī<sup>3</sup>  
sāhasabhīmavijayadol duryōdhanōtkrāntivarṇanam  
navamāśvāsam sampūrṇam

Here ends the description of the passing of Duryodhana, in the ninth canto of the *Victory of Sahasa Bhima*, the Chalukyan emperor that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of kings, ruler of the Earth, the refuge of men, king of all the world.

## Daśamāśvāsam

śrīge jayaśrīge dharā  
śrīge manōramanān enisi sakaladharitrī  
bhāgadolām negaldan di  
gbhāgadol eseyalke kīrti sāhasabhīman

1

āgaļ murāntakan samaravijayyappa sāhasabhīmana sāhasakke  
mecci dharmanandanana mogaman nōdi –

kurupatipātadin kṛtabhayaṅkaram arjunabāṇaghātaja  
rjariṭaśarīrasaindhavamadāttabalāmbudhiyum niśātatō  
marahatakāṛṇamastamitaśalyaśarasthitabhīṣmasāhasam  
doreyenisittu bhāratake gelda raṇam kumarāṅkarāmanā

2

turagakabhandhadol naraśiraṅgala vīramahākabandhadol  
kariśiramāgal utkaṭakadambadolā bhaṭaran taguldoḍā  
turagamukhambolādudu vināyakanantevolāytu nōde ki  
nnararaṇamendoḍēvogalvudā raṇaman kumarāṅkarāmanā

3

## Canto Ten

Beloved of Shri, Jayashri and Dharashri,  
Goddesses of Wealth, Victory and Earth  
the Daring Bhima shone in all the worlds  
and his fame extends to the horizons.

1

The killer of Mura, pleased with the Daring Bhima's valour in  
the victorious war, looked at Dharmaraja,

The Kuru king's sins caused Arjuna's terrible  
arrows to cleave Saindha into two, crush the bodies  
of the ocean-strong army, Karna to meet his death by  
a spear. Shalya too was killed.

Brave Bhishma lay on a bed of arrows.

The Bharata war was the victorious  
Kumarankarama's warfield.

2

Headless horses, heads of men, torsos of great heroes  
scattered elephant heads, warriors with horse faces,  
Vinayakas are seen, a warfield of Kinnaras<sup>1</sup> –  
What praise for Kumaranka Rama's war?

3

samadavirōdhihatyadole tadrudhirāmbunimajjanārdraka  
 rdamam isughātapātitaśirōvanipālanaṭatkabandhavi  
 bhramam atiraudramāytu sumanas sumanōbharanityalampaṭa  
 bhramaram anēkabhūtaniļayam samaram kumarāñkarāmanā 4

kurudhareyan nijōgragadeyērgaļin uļtu samasta vairibhū  
 para rudhirāmbuvinde bedemādiye ghaṭṭitakumbhimuktabhā  
 suranavamauktikaprasarabījaman ōliye bitti tārabhū  
 dharasitakīrtiyemba beļasan beledan parasainyabhairavan 5

nuđivudaroļ todaļnuđidarendođamīyade pūņke mā  
 ņdođamīrivalli meydegedarendođam ummane nāñcuvan mogam  
 guđan avargendodēn nuđiya cāgada bīrada kīrtivalli daň  
 guđiviđe pēļavēļvudo guņatrayaman kumārañkarāmanā 6

vasudhege mēreyādudu payōdhi payōdhige mēreyādude  
 ņdese desegalge sīme digibhāvaliļāytene māñadelliyum  
 pasarise tāne vāridhiyinatta dišāliyinatta diggaja  
 prasaradinatta nīldudu yaśahprakaram kumārañkarāmanā 7

iļeyoļadaňkurisi hari  
 tkuļadoļ vardhisije nīldu gaganakkasuhṛ  
 tkuļanārīnayanāmbuve  
 beleyisidudu kīrtilatikeyan sattiganā 8

endu murāntakan pogaldu kurukulāntakana mogaman nōđi –

Arrogant enemies lie on the field, blood mingled  
with mud. Arrows toppled the heads of kings  
and headless trunks danced – how terrible!  
Celestial beings shower flowers attracting bees.  
This is Kumaranka Rama's warfield –  
the abode of the *bhutas!*

4

With his terrible mace, Bhima ploughed the Kuru  
field like Bhairava,<sup>2</sup> watered it  
with the blood of kings, sowed fresh pearls  
from foreheads of fallen elephants and reaped  
a crop of pure fame like the silver hills.

5

Kumaranka Rama felt ashamed to face  
men who stuttered, did not fulfil their promises,  
or were released from battle –  
he would not look at them!  
When the vine of fame extends so far,  
what can I say of his three qualities,  
his courage, charity and truthfulness?

6

The ocean is the boundary of the earth,  
the ocean's limits are the eight directions.  
Elephants stand at the end of the directions.  
His fame extends to the oceans, to the directions  
and the guardian elephants.  
Kumaranka Rama's fame stretches a long way.

7

Sattiga's fame sprouted on earth,  
spread to the directions,  
it touched the sky, watered  
by the tears of his enemies' women.

8

Having praised him, Krishna looked at the face of the Vanquisher  
of the Kuru line,

muniyisidarātiyan ko  
lvenendu pūndante pūnkedappade kolalum  
ninagallade tīrgume ge  
lvenendu nudidante gelalum irivabedāngā

9

perarāla perara kudureya  
perarāneya perara rathada pervaladindam  
iřivar pērarēkāngadi  
nirivavar ār ninna teradin irivabeđangā

10

Javan ūri barcidavol kau  
ravarellara kondu kauravēśvarabalamān  
taveyiridu tīrcalēkān  
gavīra ninnannan āvan irivabedāngā

11

maneveṇṇin makkal embī nuđi pusi nijakṛṣṇāṅgadol puṭṭi kīrtyañ  
gane śubhracchāyeyādaļ baļedaļanilamārgambaram parbidaļ di  
gyanitāsandōhaman tāpinamadīyiduval götraśailāgradol ma  
jjanamā vyōmāpagāvāriyol ene piridum bhumbhukan  
sāhasāṅkan

12

endu nārāyaṇan cālukyanārāyaṇa śūrakṛtyaṅgalan  
pogaluttipinam āgal dhṛtarāṣṭranum gāndhāriyum baral  
dharmanandanam povedattu –

īyade bādāmaydan emagollade sandhiyan ayya nimma gān  
gēyara mātugēlādalidān kururājan adarke duḥkhadin  
bāyāliyalkevēḍā nimagān magan allene nīme tandeyum  
tāyum amōgham innemage pāndumahīpatiyindam aggalam 13

You vowed to kill your enemy against whom you raged.  
 You have fulfilled your promise.  
 Could another do so? You won,  
 just like you said you would, O Irivabedanga!

9

Enemies fight with their soldiers, their horses,  
 their elephants, their chariots.  
 Could they accomplish such a feat singlehandedly,  
 like you have, O Irivabedanga?

10

Like Java<sup>3</sup> you wielded your deadly spear so well!  
 You killed the Kauravas and destroyed  
 the Kaurava army, fulfilling your desire.  
 Is there another like you, O Irivabedanga?

11

That children are begotten only of housewives is a lie!  
 Fame was born brilliant white in your dark body,  
 she extended across the Wind's path  
 and reached the women of the directions.  
 She went to the lofty Gotra mountains and bathed  
 in the celestial river, O Aud Man!  
 This Sahasanka is a great Conch!

12

When Narayana praised Chalukya Narayana's bravery, Dhritarashtra  
 and Gandhari joined them and Dharma's son prostrated before  
 them.

He denied us five villages –  
 he did not heed your advice about a truce, Father!  
 The Kuru king dismissed Gangeya's words.  
 Be not sorrowful for aren't we your sons too?  
 You are father and mother to me.  
 Certainly, you mean more to us than the Pandu king.

13

embudumā prastāvadoḥ duryōdhanana mādēviyarappa  
 bhānumatiyum candramatiyum modalāda atiratha  
 mahārathārdharatha pramukha sāmantamāṇḍalikāṇṭhaḥpura  
 kānteyarondāgi tamtamma jīvitēsvararan saṅgrāmaraṅgadol  
 arasuttam bandu kāṇade –

galitāśrūprakaram payōdhara taṭavyastāmbaram srastakun  
 taṭabhāram parigēṭta dīnavadanam nirghātaniśvasam ā  
 kuṭacittam parivēṣṭitapracurahāhākrandanam śōkavi  
 hvaladin kūlgudihonqudā kurukulakṣmāpālanantahpuram

14

śarakoṭe satta yūthapatigaḥ paṭe dāruṇa ghātadinde cā  
 taracaturaṅgasēne kiḍe bhūruhamillada baṭṭigalgadēn  
 doreyenisitto bhīmabhujanirdalitātma narēndrarilladu  
 bbarisida śōkadindalaḥali kōṭalegoṭva tadaṅganājanam

15

antu sōkavihvalarāgi barpalli kauravanitambiniyar gāndhārī  
 dhṛtarāṣṭrara kāla mēle kavidu bīḍu –

ellidan ellidan kurumahīpatiyellidan ellidan mahī  
 vallbhan induvamsatilakāhvayan ellidan ellidan lasa  
 tpallavakīrti cārutaramūrti phaṇīndrapatākan elli tā  
 nellidan ellidan gaḍa manahpriyan ellidanō suyōdhanan

16

At that moment, Duryodhana's queens, Bhanumati and Chandramati arrived with the wives of atirathas, maharathas, chieftains and subordinate governors, looking for the lords of their life, but they could not find them,

Tears fell, their breast garments slipped,  
 their hair knots fell loose  
 and their pitiful faces were plain.  
 Racked with long sighs, they wailed their distress.  
 Surrounded by women lamenting, Haa! Haa!  
 The Kuru harem frothed like rice on boil.

14

Their commanders succumbed to arrows  
 when the ferocious assault destroyed  
 the four-pronged army. What will these vines do  
 without the support of the tree? Grieving women cry  
 for their husbands killed by Bhima's arms.

15

Sorrowful Kuru wives fell at Gandhari and Dhritarashtra's feet,

Where is he? Where is our Kuru king?  
 Oh, Where is he, Our great king!  
 Best in the line of the Moon – Where is he?  
 His fame was a lustrous sprout, our handsome man,  
 Flag Bearer of the Serpent King,  
 Where is he – Where is he?  
 Oh, where is Suyodhana, the mind's delight?

16

bhānumativadanabisarūha  
bhānu lasaccandramatimukhēndīvaracan  
drānanan ellidānō ravi  
sūnumanahpriyanenippa kurukulatilakan

17

endu karuṇākrandanaṅgeyvudum āgal adan kaṇḍu dharma  
nandanam andharājaṅgam gāndhārigam podemattu –

nimage besakeyvem ayvar  
kramademmin kūdikondu nelnan pūrva  
kramadindäl demman nō  
di marevudin nimma sutaran andhanrpälā

18

endu dharmanandanu nudiye dhrtarāstran avadhārisi —

emaginnum mānasavā  
la mōhamillindu ninnan initam bēlpem  
yamaputrane mṛtarādara  
sumakkalamn bēre bēre tōrisu maganē

19

ene idāva gahanam avargalgaṇa samskāravidhiyin  
samskāraman mālpen endāgal –

tanuśōkānañ aļural  
dinēśasutan ańgamahitalādhiparādhā  
tanayana kalebaraman bhōñ  
kane kandal kundi tanna coccila maganan

20

antu karnana kalēbaraman talkaisi putranan kanda teradim  
palayisuva nijajananiyan kandu pāñdunandanan idēnendu  
besagole –

He was the Sun to lotus-faced Bhanumati  
 He was the Moon to lily-faced Chandramati  
 Oh, where is he? Where is he who delighted  
 his friend, the child of the Sun?  
 Where is the *tilaka* of the Kuru clan?

17

Watching them cry pitifully, Dharma's son prostrated before  
 Gandhari and the blind king,

The five of us obey your command –  
 Rule together with us, O blind king,  
 as you did before.  
 Forget your sons, consider us as your own.

18

Listening to Dharma's son speak, he said,

We do not yearn any more  
 for this human life.  
 I have just this one request, Yamaputra!  
 My son, show me each of my princes!

19

‘Why do you worry? I will perform all the death rituals for them’,

Her grief was a crackling fire,  
 Kunti saw the Lord of Anga, child of the Sun  
 the lifeless body of Radha's son –  
 her first born.

20

Pandu's son watched his mother embrace Karna's lifeless body  
 as if he were her own son and questioned her,

vanajātapriyabandhugaṅgapatiyān dharmaṅge ninnan hutā  
 śanamitraṅge bakāriyan surapagam gāṇḍīviyan petten ā  
 dinakṛṇnandanān enna coccila magan nimmagrajan karṇan ā  
 n initan nimmaya mōhadindusiradirēn kondenay dharmajā 21

embudum dharmanandanādigāl atyantaduhkhitarāgi  
 intendar –

piriyaṇṇan kramadātan arkasutan endēkinnegam pēldi  
 irdiro mun pēldode mātigā piryan emmaṇṇaṅge sāmrājyabhū  
 bharaman koṭṭavanāldoḍande baṅkāv alāgi saubhāgyadīn  
 direvē polladugeydirendu jaṭidar kuntīsutar kuntiyan 22

endu śōkaparāyaṇarāda pāṇḍunandanarge kāraṇapuruṣotaman  
 anēkadrṣṭāntagalane pēldu kṣatriyadharmaṁtuṭevalam endu  
 manahkṣatambīḍalvēḍi samsārasvarūpaman arīdu  
 sairisuvudendarīpi sambōdhise samādhānacittarāgi  
 vidhipūrvakadin duryōdhanaprabhṛtīgaṇappa pārthivara  
 peṇaṅgalanondāgoṭī karṇana kañebaraman tarisi inibara  
 kañebarada mēlirisī candanadisurabhidravyaṅgalin  
 samskārisidin bañike karṇaṅge karnasthalīyemba  
 tīrthaman mādi jaladānādi parōkṣalōkakriyegaṇan  
 nirvartisi tadanantaram kontiyum gāndhāriyum  
 dhṛtaraṣṭranum pāṇḍavaranoḍambādīsi parama  
 pāvanamappa tapōvanaman āśrayisidar –

ittal dharmanandan mukundaṅge kayyan mugidu –

To the Friend of the Lotus was born the Anga king,  
 You were born to Dharma, the enemy of Baka  
 to the Fire's friend, Gandhivi to the Surapa.<sup>4</sup>  
 I gave birth to the Daymaker's son. Karna is my first  
 born son and your elder brother.  
 My passionate attachment to you prevented me  
 from revealing it. I killed my son, O Dharmaja!

21

Dharma's son and the others were extremely pained at her words  
 and said,

So the child of the Sun was the eldest brother  
 in line – Why did you not tell us?  
 Had you spoken earlier, the kingdom  
 would have been his. He would rule,  
 we would serve him and live in prosperity  
 but you were wrong in your deed.

In this way Kunti's sons reproached Kunti.

22

As Pandu's sons grieved, the Purushottama incarnate related many similar examples, taught them the secret of *kshatriya dharma*, and consoled them. Regaining their balance, they stacked the bodies of Duryodhana and others and employed Brahmins to perform the last rites. They had Karna's body brought there and placed him over the other bodies. With Brahmin priests, they performed the rites themselves with sandalwood and other perfumed materials. They built a *teertha* for Karna and offered ritual water to send him to the other world. Then with their permission, Kunti, Gandhari, Dhritarashtra and the royal queens went to the forest to perform austerities.

With folded palms, Dharma's son said to Mukunda,

initondugrasamastabhāratamahābhārāvatāram mukun  
 da nijānugrahadindamātyu kīriyan pārthan mahīmōhami  
 llenagītan kuruyuddhalabdhajayan ī bhīmaṅge nīm paṭṭaban  
 dhanaman mālpudadarke hastinapuraprasthānaman māduvam 23

embudum bhīmaṅge paṭṭabandhaman mālpudendu  
 vāsudēvan muntāgi sahadēvan nirūpisida śubhamuhūrtadol  
 hastinapuraman pokku –

deseyan tekkane tīve tāṭitamahābhērītravam viprare  
 ṇdeseyol vēdaninādadīn parase parīkējākṣiyar kūḍī san  
 tasadin sēseyanikke pāṇḍavabalaprākaravēraṅge sā  
 hasabhīmaṅge manōmudam berasu kṛṣṇan kāṭīdan paṭṭaman 24

bhīmasēnaṅge paṭṭaman kāṭī hastinapuradol tammutayvarum  
 himasētuvaram mahāmaṇḍalikarin besakeysikondu sukhadi  
 rājyaṅgeyyuttirdar

### Gadya

idu samastabhuvanavallabhajanāśrayan śrīpṛthvīvallabhan  
 mahārājādhirājaparamēśvaran paramabhaṭṭārakan śrī  
 satyāśrayakulatilkan śrī madāhavamalladēva śrī  
 pādakalpapādapāśrayāsannavarti kavicakravarti  
 kavirannaviracitamappa śrīsāhasabhīmavijayadol bhīmasēna  
 paṭṭābhiṣekavarṇanam daśamāśvāsam sampūrṇam

*Maṅgala mahaśrī*

We won this terrible great war – the greatest there has been with your support, Mukunda!

Partha is the younger one.

I have no fascination for the throne.

Coronate Bhima for he brought us victory in war.

Let us proceed to Hastinapura.

23

Vasudeva instructed Sahadeva to fix the auspicious day and proceeded to Hastinapura to coronate Bhima.

The directions were filled with sounds of beating drums, blessed with vedic chants while lotus-eyed women showered auspicious rice over the Pandava protector, their fortress.

Then with great pleasure,

Krishna coronated the Daring Bhima.

24

Having coronated Bhimasena in Hastinapura, the five brothers served by the provincial rulers from the Himalaya to the *Setu*<sup>5</sup> ruled with happiness.

Here ends the description of the coronation of Bhima, in the tenth canto of the *Victory of Audacious Bhima*, the Chalukyan emperor that the Poet Ranna, emperor among poets, taking refuge at the holy roots of *Kalpavriksha* which are the holy feet of Srimad Ahavamalla, has composed for Sri Satyashraya, glory of his clan, foremost among warriors, supreme lord, king of kings, ruler of the Earth, the refuge of men, king of all the world.

*Mangala mahāśrī*



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# Notes to the Translation

## Canto One

1. The first chapter is a *pīthike* which introduces the composition and offers praise to the gods, the poet's patron and poets of the tradition. Ranna's patron, Emperor Satyashraya (997-1008 CE) is referred to as Chalukya Narayana.  
Anantabhoga is the serpent with innumerable hoods who resides below the earth.
2. The opening verse is a *slēṣa*, a mode of punning in South Asian literary traditions containing two meanings, simultaneously. In this verse, praise is offered, simultaneously, to Vishnu and to Satyashraya, the Chalukyan emperor.
3. *Kalpavriksha* is the wish fulfilling tree in Indra's garden.
4. This verse praises Shiva. But Ranna suggests that Ardhanarishwara embraces Gauri. Since he calls his patron Chalukya Narayana, so it suggests that the other half is Narayana (Vishnu). Ranna describes Shiva as Harihara (Shiva and Vishnu). Half of Shiva is Parvati and half of Shiva is Vishnu.
5. Brahmi refers to Saraswati who sits on the tongue of Brahma.
6. This *slēṣa* refers to the god Brahma and the king Satyashraya.
7. Dedication to Surya is rare in *kāvya*. Even though the Chalukyas are said to be from the lineage of the moon, there are inscriptions that also claim their lineage from the sun (Parbhani copper plates, vol. 13, Issue 3, Quarterly Journal of Society of Indian Historical Research, Poona).
8. The invocation is to the goddess Durga. The poet plays on the word *kuru* which means to love as well as to sit as well as *kūrasi* which means sword.
9. Manmatha or Kama is the god of love.
10. Conventionally, the body is described as ornamented in sixteen ways while poetry, according to Bharata has thirty-six ornaments.
11. Ammana Gandhavarana refers to a special kind of elephant.  
This *slēṣa* verse refers to the god Ganapati, leader of the *ganas* as well as the king Satyashraya.
12. The Ghurjara-Pratihara dynasties ruled over North India between the

seventh and eleventh centuries, from Ujjain and later Kannauj. However, in this verse, Ranna may be referring to the Chalukyas of Gujarat. Some Rajput clans claim their descent from these dynasties. The connection between the Ghurjaras and the Chalukyas of Gujarat is still a matter of debate.

13. Parashurama vowed to kill all Kshatriyas and bathed only after he fulfilled his vow. Kuvarankarama is the epithet of Satyashraya.
14. The story refers to Markandeya who was about to be killed by Yama but is spared when he embraces a Shivalinga.
15. The practice of standing on an anthill is not quite clear. However, the oldest extant work on Kannada poetics, the *Kavirājamārgam* also mentions an anthill in the same context of surrender,  
An example of overstating one's excellence:  
Throw away your weapons. I will not kill you.  
Bite the grass. Step on the anthill.  
Prostrate before me. Either get out of this place,  
or roar like a lion and take up a weapon. (3.199)

16. *Yuga* in puranic lore is an epoch or era within a four-age cycle (*caturyuga*). A complete Yuga starts with the *satyayuga*, followed by the *trētāyuga*, the *dvāparayuga* and the present *kaliyuga* believed to have begun at the end of the *Kurukshetra War*. In this conception, the perishable universe is created by Brahma who also takes birth and dies. The period between the birth and death of a Brahma is called a *mahākalpa*. Each day in Brahma's life is a *kalpakāla*. Each *kalpa* is divided into fourteen parts and each part is ruled by a Manu. Each Manu's reign is called a *manvantaram*, and each one has seventy-one *caturyugas*.
17. It implies that the sun rose in the east.
18. The poet using the term *bāhurāhu*, to mean an astrological body that causes the eclipse. In Puranic lore, Rahu and Ketu were born from the severed throat of a Brahmin who stole the *amrita* nectar from the gods. The Brahmin's identity was revealed by Surya (Sun) and Chandra (Moon). Hence, Rahu and Ketu swallow the Sun and Moon when they can, but since they were born from two ends of a severed throat, the Sun and Moon are able to emerge from their grasp and become visible again.
19. *Mārga* (Way) was formulated by Dandin to express the diversity of Sanskrit styles while emphasizing its unity of Sanskrit literature. *Dēśi* refers to a local style marked by a directness and grace without the use

of complex figures of speech. The *Kavirājamārgam* theorizes this difference.

20. The verse provides us with historical information about patronage among the Western Chalukyas in the tenth century CE.
21. Jaina authors emphasize conduct (*cāritra*), not simply biography.
22. It is said that Ranna belonged to a bangle-seller community who work with precious stones in Mudhol, Karnataka. This is a biographical detail woven into the *kāvya*. The hoods in this verse refer to scholar critics.
23. The literary technique employed here is *simhāvalōkana*, the casual glance the lion throws behind him as he walks along. In poetic convention, it refers to flashbacks within the narration.
24. Refers to Kalidāsa's work, *Mālavikāgnimitra*:

*purānmityēvanasādhusarvam,  
nacāpikāvyaṁ navamityavadyaṁ  
santah parīkṣyānyatardbhajantē  
muḍhah parapratyayēnabuddih.* (1.2)

(Everything is not good simply because it is old; nor a poem should be condemned simply because it is new; the wise resort to the one or the other after (proper) examination; [only] a fool has his mind led by the judgement of another.)

25. Dikkumaris are celestial maidens in Jaina literature.
26. Kanchuki is a character in Sanskrit drama, usually chief of the palace inner chambers.
27. *Karaga* is a traditional rain ritual, generally performed by women carrying water pots on their head. The ritual is also associated with Draupadi. Here too, Draupadi appears to have a wish she would like fulfilled.
28. Ranna identifies Bhima with Satyashraya in the previous verse while continuing to provide biographical information about him.
29. Refers to Yama, god of death.
30. The verse recalls Bhatta Narayana's seventh century play, *Venīsamhāra* whose dominant mood or *rasa* is *vīra* or heroism.
31. Ranna employs a rare metre here, the Navanalina, or lotus metre.
32. Fires are named according to how they arise, for example: *bāḍabāgnī* (fire from within in the ocean), *dāvāgnī* (a forest fire).

In poetic conventions, as in this verse, the moon is the enemy of the lotus that blooms in the day.

In Puranic lore, the *vajrāyudha* is Indra's weapon made from the

backbone of sage Dadhichi, though the weapon is also mentioned in the *Rgvēda*. Indra used his weapon to cut the wings of mountains which become immobile from then on.

## Canto Two

1. Time of dissolution.
2. This reference is unclear.
3. The reference is also unclear.
4. Indicates that he is called the hundredth Tailapa.
5. This is an example of a *subhāṣita* (well-spoken), a literary genre of advice literature. Many *subhāṣitas* say that wealth is increased when wealth is shared, or that a covetous man cannot become a wealthy man.
6. The *vidūṣaka* is the court jester and companion of the king in Sanskrit drama. The figure of the *vidūṣaka* can be traced to Bhasa's plays.
7. The sense here is that Bhima is going to kill everyone, rendering lineage meaningless.
8. Maruti is Bhima, son of the Wind. The name usually refers to his brother, Anjaneya.
9. The *vidūṣaka* is often represented as having a large appetite. Generally, people with a large appetite are mocked.
10. Vasus are the eight elemental attendant deities of Indra and Vishnu. In the *Mahabharata*, the Vasus steal the sage Vashistha's cow who curses them to be born on earth as mortals. They request Ganga to be their mother. She will later become the queen of the King Shantanu. Ganga drowned each child to liberate them except for the eighth, Dyaus who lived as Bhishma.
11. Refers to Drona.
12. The *Mahabharata* is described as an ocean by poets including Pampa and Nannaya (Pampa's *Vikramārjuna Vijayam*, 1-17; Nannaya's *Ādi Parva*, 1-13).
13. Karna's representation as a loyal friend continues to be a popular trope. South India has tended to be sympathetic to his character, with many 'super-hit' films including *Thalapathi* (Tamil, 1991), *Daana Veera Soora Karna* (Telugu, 1977) and *Karnan* (Tamil, 1964) made on him.
14. The verse turns on a pun on the word *śalya* which also means a small weapon with an arrow head used to control or kill elephants.
15. Recalls the story of Maitreya who offered Duryodhana advice but was met with derision. Duryodhana bared his thigh and slapped it, insulting him.
16. Radheya or son of Radha refers to Karna.

17. This is also a title for Satyashraya.
18. Ashwatthama quarrelled with Karna who was made chief during the war, and threw away his sword. This incident is recorded in *Vēṇīsamhāra*. It also appears in Pampa's *Vikramārjuna Vijayam* but the sword is not thrown down (12.40-5).
19. In Kannada, *jōlada pāli* is millet field. A popular Kannada idiom is *jōladaruṇa*, implying that to give someone millets is a debt to be repaid.
20. Duryodhana is speaking here about Drona.
21. The implication here is that blacksmiths know their weapons well but do not fight with them.
22. Bho here means 'yes, Sir', Dho means alas!
23. Here referring to Brahmins.
24. Ashwatthama appears to be making a distinction in birth between himself and Karna.
25. This incident is also mentioned in Bhasa's play *Dūtavākyam*, Arjuna rescues Duryodhana from the clutches of the *gandharva*, Chitrangada.
26. Arjuna is also called Gandivi because he possesses the Gandiva bow.
27. Ganga is an auspicious river. *Kalasha* is a water pot used in rituals, implying a strange but auspicious birth. The *kalasha* is also the pinnacle of the temple.
28. Draupadi is called Krishne here as well as in the *Mahabharata*. The *svayamvara* was a practice of choosing a husband from among a number of suitors by a girl of marriageable age.
29. This incident is described in the *Bhāgavata Purāṇa* (10.89-22-66) where a Brahmin, who has lost all his sons, pleads with Arjuna to save his tenth son. Vows to fight Yama, the God of Death.
30. Madana's enemy is Shiva who gave Arjuna the celestial Pasupata weapon. The incident occurs in the *Āranyaka Parva*, the third book of the *Mahabharata*.
31. In this verse, the author uses *kṛta* cleverly and finally says he is *kṛtārtha* – which means he fulfilled but also that he made it meaningful.
32. In the Puranas and epics, Kubera is a god associated with wealth.
33. Vibhishana is a Chiranjeevi (immortal) and Ravana's brother.
34. Subhadra was Arjuna's wife, daughter of Vasudeva and Rohini, and sister to Krishna and Balarama.
35. The abduction of cows, popularly known as *gōgrahaṇa* appears in the *Virāṭa Parva*, the fourth book of the *Mahabharata*.
36. Ulupi was the daughter of Kauravya, the king of serpents. The verse implies that by winning her, Arjuna also wins fame (*kīrti*) and victory (*jayalakṣmi*).
37. Ranna emphasizes the word womb here in his employment of imagery

as well as the word *sahōdara* to speak of his brothers, who shared the same womb and the word *vṛkōdara* refers to him.

38. This episode appears in the third book of the *Mahabharata*.

39. *Chaturānana* refers to Brahma who has four faces.

### Canto Three

1. Shakra's son refers to Indira's son, Arjuna.
2. The war was so unnerving that Yama could not help vomiting despite eating cumin seeds, a popular digestive.
3. Pritha refers to Kunti, hence Arjuna is called as Partha. But here it refers to Bhima.
4. Bhima presented himself as an expert cook at Virata's court, going by the name Vallabha in the *Virāṭa Parva*.
5. It is popularly believed that a monitor lizard entering the house is a bad omen.
6. *Ara* is a synonym for Dharma in Tamil and Kannada. *Ara* is an epithet for Yama, god of death. He implies that Drona believed his son to be dead and went to Yama's abode.
7. *Mangalavāra* and *kaḍḍavāra* (Tuesday and Saturday) are considered inauspicious by astrologists because they are ruled by Mars and Saturn respectively.
8. Bhagadatta was a character in the *Mahabharata* known for his skill with the elephant.
9. Epithet for Indra.
10. A musical instrument.
11. The moon is referred to as *himakṛta* or snowmaker because of its cooling nature.
12. A common idiomatic expression in Kannada and Telugu.
13. *Manuja* refers to a mortal man and is also an epithet for Arjuna. The verse implies that it is extraordinary for a man to be given a position with the gods. Thrilling him – the phrase means to make his hair stand on end.
14. Refers to Hanuman who burnt Lanka.
15. *Jagadguru* literally means Guru of the World.
16. *Animēṣa* means unblinking to refer to gods or fish. One of the *avatāras* of Vishnu is the fish (*matsya*).
17. Kanjodara, literally lotus in the navel refers to Vishnu.
18. *Seragam sārdapan* is an idiomatic phrase which refers to unrolling the end of the sari to beg for alms.

19. *Ghaṭam* is an important instrument in Carnatic music that provides the *tāla*. *Karade* is a folk instrument that is also in the *Kavirājamārgam* (1.53). It is described as a harsh instrument that is not equal to sophisticated instruments like the *mṛdaṅgam*.
20. Nara's son is Abhimanyu.
21. Refers to Drona and his son, Ashvatthama.
22. Bhurisrava was a prince of a minor kingdom in the kingdom of Bahlika. He was the grandson of King Bahlika, who was the elder brother of Shantanu, king of Hastinapur.
23. Atiratha is a soldier capable of fighting innumerable soldiers. Maharatha is one who can fight against ten thousand soldiers. Ardharatha is one who can fight against five thousand soldiers (P. Subraya Bhat, 1975).
24. Epithet for Surya, the Sun God.
25. Pingaksha refers to Duryodhana, one with the Red Eye.
26. Refers to Karna, the son of Radha.
27. The seven parts of a kingdom are king, ministers, friends, treasury, territory, fortress and army.
28. In the Jaina tradition, three white umbrellas is a royal convention.
29. The three-fold celebrations are *nṛtya* (dance), *gīta* (song), *vāadya* (instrument).
30. Rahu in the form of a serpent swallows the Moon. Here, Rahu refers to Bhima.
31. Wielder of the Noose, referring to Yama, god of death.
32. The king bears the burden of the Earth. Without the king, the Adishesha, the serpent in the nether world bears the Earth. Here Ranna makes a pun on the word *sēṣa* which also means remainder.
33. We may note that Sanjaya is unable to wake him and Duryodhana wakes up only when his parents arrive.

## Canto Four

1. Bhatta Narayana's *Vēṇīsamhāra* also describes Gandhari as a mother who has begotten a hundred sorrows (also in *Vikramārjuna Vijayam* 14.8).
2. *Upapatti* is a term used in Indian logic to mean proof. The term is used by Gandhari in Bhatta Narayana's *Vēṇīsamhāra*. Here Ranna employs it for Sanjaya who attempts to influence Duryodhana.
3. Recall mention of Yudhishtira's oath earlier. Here Duryodhana responds to that oath and defends his desire to die in war.
4. Arjuna received the name Phalguna based on the time of his birth, when

the moon passed through two star-clusters (Purva and Uttara Phalguni) on one day. Phalgunis are famed for entertainment and friendship.

Ranna's phrase, *basirin tegevenu*, probably refers to the more common Kannada phrase, *hottealliiṭtukonḍu* (literally, to put them in the stomach), hide some Here, Arjuna 'swallowed' Karna while Bhima swallowed Dushasana. The suggestion, following previous verses, is that Yudhishtira would be unable to survive the death of his brothers. Ranna chooses his words carefully again, employing the epithet Yamaraja instead of Dharmaraja in this verse of deadly vengeance. Duryodhana, being close to defeat, does not mind joining Yudhishtira in death in such a case.

5. The verse refers to Duryodhana's deceit in the game of dice. Every time Yudhishtira threw the dice, he gambled away part of his kingdom.
6. The signs are considered auspicious.
7. *Abhimānadhanan* (he whose wealth is his pride) is Pampa's epithet for Duryodhana.
8. The term for celestial women here is *surasundari*. Celestial women are often depicted on hero stones carrying fallen warriors to Indra's abode.
9. Vidyadharas, literally 'wisdom-holders' are supernatural beings who are said to attend to Shiva in the Himalaya, but are also found in Buddhist and Jain sources. They appear in numerous sources where they milk the Earth and learn the art of flying.
10. Death is mixture of the macabre and the erotic for warriors. This heaven for heroic men is called *vīrasvarga*.
11. *Rasa* literally means juice or taste, but in Sanskrit aesthetics refers to aestheticized sentiment. In this verse, the base emotion (*sthāyībhāva*) of *rati* (eroticism) is transformed into *sṛngāra*, the first of the nine *rasas* and refers to the erotic.
12. *Utsāha* (enthusiasm) is the base emotion which gives rise to *vīra*.
13. Ranna, the war poet, dramatizes death. According to aesthetic convention, death is not meant to be performed on stage. Here, Ranna presents the *bībhatsa rasa*, the *rasa* of hideousness.
14. This is *hāsyā rasa* which is the *rasa* of humour.
15. This is *karuna rasa* (pathos) whose *sthāyībhāva* is *sōka* (permanent separation). But after the Buddhist intervention, *karuṇā* (compassion) also became a *rasa*. The *Kavirājamārgam* also considers *karuṇā* to be a *rasa* since the author Srivijaya was a Jain. This does not conform with Bharata.
16. Unlike Bharata's eight *rasa* classification, Ranna includes *sānta rasa* as the ninth *rasa*.

17. *Patrī*, also *ele*, has the meaning of wheel. *Patrī* here might refer to Chariot, rather than to arrows.
18. Madras text of the manuscript refers to ‘merchant pishachas’.
19. Gunadhyā is author of the *Bṛhatkathā*, a large collection of tales. He is known to have composed his work in a Prakrit language called *paisāci*. The intertextual reference here is to ask whether the poet would not be aggrieved by these pishachis who have decided that they too can write poetry.
20. This verse has a suggestive quality where Sanjaya restrains Duryodhana while simultaneously speaking of a future occurrence where his thighs will indeed be broken. It is as if Sanjaya prevents the narration from closing abruptly.
21. Ranna calls the battle between Arjuna and Drona a union between lightness and a heavy weight. It mirrors what in Kannada prosody is called ‘*gurulaghusandhi*’. Kannada metrics has short (*laghu*) and long (*guru*) stresses.
22. Refers to Shiva’s bow.
23. Refers to Dhrishtadhyumna, meaning strong by birth.
24. The suggestion here being that his enemies die but his students survive in war.
25. The verse implies that he was a hero from childhood. Many folk stories there is a motif of mothers feeding their child and telling them heroic stories.
26. Bhishma is the great patriarch who led the Kurus for the first ten days.
27. Duryodhana’s son is not mentioned in Vyasa’s *Mahabharata*. This is likely a folk influence.
28. Refers to Indra
29. Karna’s son.
30. Nakula also means mongoose.

## Canto Five

1. Srikanṭa refers here to Vishnu, the husband of Sri (Lakshmi). Vasudeva is an important part of the Jaina tradition too. Satyashraya also patronized *smārtas* who worshipped both Shiva and Vishnu, but are partial to Shiva.
2. Here, Sanjaya tries to capture Duryodhana’s attention by taking Bhima’s name first, and repeating it continually, marking a shift away from the previous chapter of lamentation.

3. *Jīva, māmsa, rakta, śira, kāya* are five parts of him that correspond to the five elements: *prthivāpastējōvāyurākāśa*
4. The Sanskrit phrase, *gaṇḍasyōparisphōṭakam*, recalls a common Kannada phrase too, *adu kuruvinabokke*.
5. Duryodhana addresses Karna, his intimate friend, as Lord of *Āṅga* country. Even in death, Duryodhana addresses him by this royal epithet, bestowing honour on his friend, whom it was commonly known, was the son of a charioteer. Ranna emphasizes this honour by repeating the last word of the stanza in many verses in Duryodhana's lament. Pampa provides the characteristic features of each character in his poem, where he describes Karna as having *nanni* or the quality of friendship, *nanniyolinqinatanayan*. Ranna uses Kannada words to suggest intimacy.
6. *Rta* is the Vedic word for truth. Kannada uses words like *sullu* and *asatyā* for *anṛta*. Conventional usage determines that *rta* has to be followed, unlike words like not *nija* or *satya*.
7. Refers to Krishna.
8. This curious verse refers to the truth of Karna's birth, which Kunti hid from the Pandavas. Here too, we may refer to Pampa's verse, 9.66 where he explains how Duryodhana came to know that Karna was indeed the eldest Pandava and son of Surya, the Sun-god.
9. The weapon refers to the fire weapon which was given by Shiva.
10. The Earth held fast to Karna's chariot.
11. Refers to Surya.
12. An advisor is a *narmasaciva* who appears in other matters as well.
13. Ranna provides us with different words for advisors in this verse.
14. The suggestion lies in Karna's full Moon face being the reflection of his father, the Sun (*taraṇi tanaya*). Since the Moon influences the tide, the memory of Karna causes Duryodhana's grief to rise.
15. *Karuṇa rasa* with *sōka* as *sthāyībhava* is the early form of Bharata's *rasa* theory. It later transforms into *karuṇā* under the influence of the Buddhists. Sanjaya realizes that death has cast a shadow on Duryodhana. To pull him out of his grief, he turns him in the direction of Bhishma.
16. The emphasis is on the elevated birth of Bhishma as compared to Duryodhana's birth from Gandhari, a mortal woman.
17. Popular term for grandfather.
18. Dhavala is a folk song with native metres.
19. Atri is known as one among the seven vedic sages, and also appears in the *Ramayana* and *Mahabharata* epics.
20. Some assume Bhārata belongs to line of Dushyanta and Shakuntala's son. Here Bharata's father is called Satya.
21. This verse is like a *subhashita* (advice-literature).

## Canto Six

1. *Mangalamahāśrī* is a metre which is the final among *vṛtta* metres which have up to 26 syllables. *Mangala* means auspicious and the metre is sometimes used at the end of epics. Here too, *mangalamahāśrī* is used in the sense of an ending.
2. Ranna puns on the word ‘śeṣa’ meaning the remaining one. He uses the word with different prefixes to give different meanings.
3. Bhishma taught Jalamantra, literally water-spell, to Duryodhana which enabled him to hold his breath under water.
4. *Mattar* is a measure. Ranna follows *Vēnīsamhāra* where Duryodhana hesitates to enter the lake, taking one step forward and four steps back.
5. This verse is usually acknowledged to be a key verse in the *Gadāyuddha*. Ranna may also be inspired by Bana’s *Kādambarī* which contains an elaborate description of the *acchōddha* lake.
6. The *ācamana* is a ritual practice of sipping water for purifying purposes.
7. This verse is present only in the manuscript of the Mysore Institute of Kannada Studies, Mysore University. The next verse appears to be an interpolation.
8. The god of the western direction.
9. Refers to the gods.
10. The world under the earth is called *pātāla*. It is constituted of seven realms known as *atala*, *vitala*, *sutala*, *talātala*, *mahātala*, *rasātala* and the lowest one, called *pātāla* is the abode of the snakes.
11. The cosmological term is *brahmānda*.
12. Ajatashatru refers to Yudhishtira who has no enemy.
13. This expression is significant. In the *Virāṭa Parva* of the *Mahabharata*, while the Pandavas are in hiding in their final year of exile, Bhima is tempted to uproot a tree when Susarman threatens the Virata king but is cautioned against doing so by Yudhishtira.
14. This line recalls the first act of Bhatta Narayana’s *Vēnīsamhāra*.
15. We may speculate that the mention of Rudhirodgari and allusion to the red eyed one (also, Raktakshi) may refer to the final years of the 60-year calendar. These years allude to destruction and follow each other. Perhaps Ranna is speaking of the closeness of the cousins as well as the dissolving years that spell an end.
16. Dimensions of the Kurukshetra battle.
17. *Akṣōhiṇi* refers to an army constituted by elephants, horses, chariots and soldiers.
18. Shiva’s enemy is Manmatha, the god of love.

## Canto Seven

1. A common proverb that persists in Kannada till today: *nīnuondannna bagedare vidhi tānondannna bagedattu* – man proposes, god disposes.
2. In Kannada, a show of strength is popularly expressed as *ninage nīrukudistīni* or *You will be compelled to drink water*.
3. This verse recalls Sage Agastya who drank the oceans up to expose demons hiding in the waters.
4. In Canto 5 v. 64 – Duryodhana says this to Bhishma. Now Bhima asks the same question in this verse.
5. Subraya Bhat (1956, 7.18, Commentary) notes that Ranna's home town is famous for peanuts.
6. T.N. Sreekanthaiah suggests that this verse is popular in Kannada literature for its suggestive quality (*Bhāratīya kāvya mīmāṃsē*, 4th edn., 1973, p. 199).
7. Duryodhana is comparing Bhima to Hiranyaksha. This verse recalls Hiranyaksha, brother of Hiranyakashipu, who rolled the Earth like a mat, tucked it under his armpit and went to *rasātala*. *Rasātala* is the lowest level of nether regions inhabited by serpents.
8. Hari refers to Indra in this verse.
9. Kritanta refers to Yama, god of death.
10. Ranna borrows this phrase from Pampa in whose work we find, *nērpinge nērpugollade māṇen* (11.7).
11. Ranna plays on the word 'Janaradana'. Janaradana is an epithet of Vishnu to mean one who protects people. Janardana can also mean one who has caused harm to people.
12. Krishna took the form of Mohini in the distribution of ambrosia.
13. Krishna killed Shishupala with his discus and the elephant that Kamsa sent his way.
14. The word *dharma* is usually said to be untranslatable. Here, Ranna uses the word *ara* in place of dharma. Though not used in Kannada today, *Ara* is also a Tamil word meaning dharma.
15. Bhima is called the middle born/*madhyama*, likely influenced by Bhasa, the Sanskrit playwright who wrote the well-known Sanskrit play, *Madhyama Vyayoga*. Bhima is the second among the five sons, but among Kunti's sons, he is the middle son.

## Canto Eight

1. Angula, whose common meaning is finger is a measurement equal to eight *yava* millet grains.

2. These poses are also mentioned in *Nātyaśāstra*, a treatise on drama in the section on 32 Angaragas (170-239).
3. The suggestion is that copper becomes hot quickly.
4. The verse suggests the redness of dawn and twilight.
5. Ranna brings events of his time into the story.
6. The pun is on the meaning of his name, Dur-yuddha, one who cannot be conquered.
7. The moving wheel is a captivating motif, from the Ashoka *chakra* to everyday Kannada as well. For example, the phrase *chakra tirugista iddane* (he is spinning his wheel) means causing something to happen.
8. The thunderbolt is the nail in his chariot, and the lightning flashes are sparks from the moving chariot.
9. The description of thighs as banana stems is usually used to describe women.
10. As a cultural practice, the use of the left is considered improper.
11. In the *Mahabharata*, Baladeva rebukes Bhima soundly, Baladeva and Vasudeva are closely associated revered figures for the Jains.
12. Aruna, son of Vinata born as an egg. The egg was broken by his mother, and he was born with deformed thighs and became the charioteer of the Sun.
13. Bhima is in angry, *raudra* mood and she is arousing love in him. Smara had no body, Krishne gave *sanjīvani* and brought him to life. Bhima and Satyashraya are brought together in the Chalukya Kandarpa.
14. The box here is a religiously significant *karaḍi* in which the *linga* is placed.
15. The verse is reminiscent of a *yantra* that seeks to compel action.
16. The suggestion is that Manmatha and his five arrows are unnecessary because of her five-fold beauty.
17. Kama, here Angodbhava is said to take birth in a person, hence inflaming them with love.
18. This verse is reminiscent of the customary *āyudha pūja* during Navaratri when weapons are worshipped.

## Canto Nine

1. Satyanilaya is a play on his patron's name, Satyashraya, where *aśraya* like *nilaya* means dwelling.
2. Ashwatthama bears Shiva's features since he is said to be his incarnation.
3. The verse is composed in Prithvi metre.
4. Rajoguna among the three dispositions refers to the quality of passion.

5. Probably refers to Dhanvantari, the god of medicine.
6. *Āpōśana* is a ritual gesture of drinking water in the palm with the thumb placed between pointer and middle finger.
7. The verse refers to the South Indian calendar. The 15th of the month is *paurnami* of the ascending fortnight. The following fortnight ends on *amāvāsyā*. *Amāvāsyā* is an inauspicious day for people in Karnataka and Andhra Pradesh though considered auspicious by Tamilians. The difference in calendars between the north and south is apparent in the *śuddhadinam* which begins from the first day of the ascending moon for South Indians. For North Indians, *śuddha* begins from *paurnami* or the descending Moon.

## Canto Ten

1. *Kinnaras* are celestial guards with bodies of men with heads of horses. *Kinnara* here could also be a pun in Sanskrit *kim nara?* (Is it a battle between human beings?).
2. Bhairava is a destructive form of Shiva.
3. Java refers to Yama.
4. Refers to Indra who is lord of the gods.
5. The *sētu* is considered the boundary in the south.

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# Appendix

Vṛtta metres in *Gadāyuddham*

*Utpalamālā*

I-1, 11, 19, 73; II-37; III-2; IV-9; V-49; IX-35; X-13, 16 Total 11

*Campakamālā*

I-10, 17, 22, 24, 35, 36, 47, 50, 53, 56; II-3, 43, 47; III-27, 30, 32, 85; IV-18, 20, 22, 43, 44, 45, 46, 50, 51, 54, 60; V-4, 10, 38, 40, 41; VI-12, 15, 29; VII-27, 59; VIII-23, 38, 59; IX-4, 5, 20, 33; X-2, 3, 4, 5, 6, 7, 15 Total 51

*Mattēbha Vikrīditam*

I-2, 3, 4, 6, 7, 12, 16, 25, 27, 33, 52, 55, 74; II-11, 12, 25, 33, 34, 48; III-2, 3, 12, 13, 22, 23, 29, 33, 34, 36, 37, 43, 47, 75, 86; IV-48, 52, 66; V-5, 7, 31, 35, 46, 52, 57, 58; VI-5, 6, 11, 16, 21, 23, 24, 33, 35, 38, 40, 47; VII-9, 32, 40, 41, 45, 60, 68, 69; VIII-10, 18, 36, 39, 46, 50, 52, 55, 63, 64, 65, 66, 67; IX-29, 36, 38, 39; X-14, 21, 22, 23, 24 Total 87

*Mahāsragdharā*

I-28; II-30, 31; III-18, 72; IV-47; V-2; VII-13, 14, 15, 30, 42; VIII-19, 20, 41, 45, 49, 58, 60; IX-15; X-12 Total 21

*Navanalina*

I-71

*Lalita Vṛtta*

VIII-57

*Prthvī Vṛtta*

IX-3

All others are in *mātrā* metre, Kanda.